WESTERN RECORDER.

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COMMUNICATIONS.

The following article has lain some time on file for the want of room; but it will not be read with the less interest on this account. It is written by an esteemed clergyman, and is full of good sense:—

For the Western Recorder.

"THE STILL, SMALL VOICE."

MR. EDITOR—It has become exceedingly fashionable, as you know, to characterise *revivals*, supposed to be genuine, by the scripture phrase which stands at the head of this article. Doubtless the stillness alluded to, by many, who thus apply the phrase, is thought to be good proof that such revivals as exhibit it are *peculiarly* the work of God. But are they not mistaken? What evidence is there, in the bible, that the revivals, which took place in Israel, from the days of Moses, to the time of Nehemiah, were at all of this description? I find no such evidence. The manner in which the prophets (who were the evangelists of those times) were commanded to preach, and the manner in which they did preach, was surely not of this still and silent character. Ezekiel, for example, was commanded to *sigh* with the breaking of his *loins;* to *smite* with his hand; to stamp with his foot. Ezra and Nehemiah were very bold, open, public, powerful, in promoting revivals in their day. Many people, we are told, came together; and there was much weeping, not to say much "animal affection." James and John, too, in later times, though commissioned by Jesus Christ to preach, were not very still preachers; for if they had been, they would not have been called "*sons of thunder*." Jesus Christ, who perfectly understood the *best* method of promoting revivals, witnessed a great deal of uproar in doing it. His congregations were also so numerous, that they who preferred some other method, said, "The world is gone after him." Sometimes his followers were what would now be thought rather noisy; as when a multitude shouted, "Hosanna to the Son of David." Here the *still folks* entreated him to silence his disciples; but *he* said, "If these should hold their peace, the *stones* would immediately cry out."—At one time the children in the temple, the most public house of worship in all the nation, cried, "Hosanna to the Son of David." The still people complained; but Jesus justified the conduct of the children. Was this all enthusiasm?

On the day of pentecost, there was a very large congregation; preaching was very bold and vehement; there was great excitement, and considerable ado among the people. Conversions were very sudden, numerous and rapid. It does not appear that much of what, in this fastidious age, is called prudence, was exerted on that occasion. Nor were the conversions themselves to be considered miraculous. People were even then converted through the preaching of the gospel, and the influences of "the Holy Spirit, sent down from heaven," much as they since have been, in other ages. In Paul's time there was much excitement. They that occupied "the place of the *unlearned*," said, "Amen," when their more learned brethren gave thanks; and Paul was so much of an "enthusiast," that he did not disapprove the practice. These things, Mr. Editor, do not seem exactly like a "*still, small voice.*" And will our brethren contend that the revivals which are now marked by that peculiar characteristic, are really any purer than the revivals to which I have just referred?

But on what authority is the expression, "a still, small voice," applied to revivals? Not on the authority of scripture, certainly; not on the authority of God. When the Lord spake with the "still, small voice," he was not giving direction concerning the manner of promoting revivals; neither did he apply it in any possible sense to revivals, or the character of them. The prophet to whom God spake in this manner, did not apply it to revivals; nor does it appear that it was ever thus applied, during all the days of inspiration. With what propriety, then, is that scripture phrase thus applied to revivals of religion? Once, in the course of many ages, it seems, God spake to a prophet in that still manner, when the prophet was far from home; far removed from the abodes of men; when he was retired to a solitary cave, on a desolate mountain. This is the only instance on record, in which God spake in that manner. God has spoken to men many times. He spake on Sinai, with a trumpet voice, both loud and long. To the Lord Jesus he spake with such a voice, that the people, who heard him, said it thundered. He commanded the prophet to lift up his voice like a trumpet; to cry aloud, and spare not; and once, once only, so far as the bible informs us, God spake in that still manner. Is there, then, any propriety in using that particular phrase, as characteristic of the revivals, which are most approved of God? If there is any, I have yet to learn it, and in the present age, when the millennium is drawing near; when the earth is about to be shaken, from the equator to the poles; when God is about to shake the heavens and the earth; surely such an application of the phrase is inappropriate, not to say, invidious.

What is the origin of this application? For aught that appears, it is of recent date, and made, too, by men who are not more active, nor more successful, in promoting genuine revivals, than some of their brethren, to whom reference is indirectly made, when that singularly inapplicable text is triumphantly cited, in relation to revivals. To say the least, the use thus made of that portion of scripture has a suspicious appearance. It looks as though the origin of its late application could not be from above; and if not from above, no matter whence it came; it is of no authority relative to the subject in hand. I am no advocate for noise or tumult, Mr. Editor. I love good order; and while I live, shall endeavour to promote it. But I deemed it not unseasonable just to throw out these few hints to your readers, at the present time. V. D. M.

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For the Western Recorder.

REVIVALS.—No. III.

MR. EDITOR—An inquiry here arises—Whether any special methods or measures may properly be adopted in the promotion of revivals; and if any, what ones, in particular, can be safely recommended.

I am aware that questions of this nature have sometimes agitated the public mind, to the no small hindrance of revivals; but in the remarks that may be offered in your columns upon this subject, I shall endeavour to take such enlarged views, as not to offend the most scrupulous of your readers, who may chance to differ from me in opinion.

Bearing in mind, then, what has already been said, that to promote a revival of religion, is to be revived ourselves in the christian graces, and in the strength of the Lord to stir up these graces in others, &c. we may here safely premise, that almost any thing which is not improper in itself, which is suited to times and circumstances, and which has a tendency to promote, in the hearts of Christians, a holier manner of living before God, is peculiarly adapted to favour the promotion of genuine revivals. Accordingly, we find that most, if not all of the existing forms of benevolence have this tendency; and well they may; for the spirit of real benevolence is the spirit of the gospel. Benevolence, it is true, may be still beautiful in theory, where it is not embodied in action; but if we would have it take possession of the heart, and live there as a dominant principle, we must be continually putting it forth, in those tangible and substantial activities, which can alone call it into healthful exercise.

The existing operations of benevolence are, doubtless, one great cause of the increasing frequency, extent and power of revivals. Testimony to this effect has been so abundant, as fully to establish this point; and were there no counteracting causes, in connexion with these operations, we should expect to witness continually, results of a most glorious character. But men are imperfect. Human methods are often but of partial and temporary efficacy; and the adversary is always ready to take advantage of the smallest failures. In order, therefore, to sustain the operations of benevolence from counteracting causes which hence arise, recourse is of necessity had to a succession of diversified methods or measures, to be continued till the general standard of benevolence shall have been raised as high as it was in the primitive ages of the church.

Here we have often methods in support of methods; or if you please, measures in aid of measures; and this in the promotion of what? The true spirit of benevolence in the hearts and lives of Christians; that which is in fact the very essense of vital religion. Nothing short of this is intended; yet the benefits resulting through these various operations, are daily exhibited before our eyes. Will it still be said by any, that preaching alone would be sufficient? This has been tried for ages; but the world is still lying in wickedness. Men are so selfish, that they must not only be invited, entreated, urged, warned, &c. in the works of benevolence; but they must be encouraged and led onward continually by example. Even the teachers themselves have need to be stimulated to exertion and self-denial. Let nothing but the simple preaching of the word be here attempted, and the cause of benevolence, though now partially on the advance, will immediately be seen to decline. Paul understood this subject perfectly, when he exhorted the churches to prepare their offerings at given times and for special purposes; and when he held up to some of them the example of others, if by any means he might stir them up to the exercise of increasing liberality.

The principle, then, is fully established, that measures of various kinds must be adopted, in the promotion of a spirit of benevolence among men; and since benevolence is itself the very essense of true religion, who shall say that measures ought not to be adopted in promoting it, in the field of revivals? This is emphatically a field of benevolence; and that it needs cultivating is not for a moment to be doubted.

[To be continued next week.]

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For the Western Recorder.

TO SUNDAY SCHOOL TEACHERS.

No. I.

Will you permit a brother, who has long though feebly laboured in the precious cause of Sunday schools, occasionally to suggest a few thoughts relative to the subject of Sunday school instruction? If by such suggestions, I can but persuade one single teacher to engage with greater zeal and with more untiring faithfulness in this consecrated service, I shall not have altogether failed in my object. God grant I may thus influence many; though myself the humblest he has honoured with this important office.

The single fact to which I would at this time invite your attention, is the *special responsibility* that rests upon *every* teacher.—It has become a very common remark—one that meets the eye in almost every thing that is published in relation to Sunday schools—that the teacher holds a highly important, a responsible station. We all admit this as a general truth; yet I fear we seldom realise its force, and its application to ourselves as individuals. One reason why we do not thus realise it, is, that in our reflections on the subject, we *divide* this responsibility among the multitude. We spread it out upon the shoulders of the great army of teachers which the Captain of our salvation has enlisted. We put our confidence in numbers. We believe that this army is to be victorious; that they are to besiege, and finally to carry the citadel of the enemy; and we rejoice to be enrolled beneath the same banner; to hold commissions under the sign manual of the same almighty Commander, and are willing, in the abstract, perhaps, to perform our share of the service, and endure our portion of the fatigue. We rejoice, too, at every increase of our number. But instead of considering this increase as a new motive to action and energy on our part, we are too prone to gather from it an excuse for relaxing our own efforts; viewing each addition to our force as a relief from a portion of our duty. This thing ought not so to be. A very different spirit must yet actuate the great body of teachers; a spirit of individual devotedness, producing *individual* activity, to an extent which is as yet but little tho't of, before the Sabbath school shall do its utmost in carrying the conquests of the cross around our ruined world. We *must individually feel* that each of us holds not an unimportant, not an inferior, but a prominent place in this enterprise of love; that our portion of duty is to be measured not by a numerical division of it with our brethren; but by the command, "What *thy* hand findeth to do, do it with *thy* might."

The next time you enter the Sunday school, let each seat himself before his class, and for one moment, with his eye on the little group, his hand on his heart, his thoughts penetrating beyond the hour when his own labours shall cease, far beyond that more awful hour when the song and the wail shall begin to tell in eternal accents the story of his faithfulness or unfaithfulness; let him then humbly ask God to show him the length and the breadth and the height of his own obligations. My brethren and sisters, let *each* do this, and try to appropriate to himself a large share of the responsibility of his station, and he will soon feel himself pressed down with its weight. He will *feel* that there rests on him, as it were, a pillar, a mountain weight, borne down upon his soul by an almighty hand. Feeling this, he will also feel his own weakness, and be led to look with humble confidence to Him, in whose arm is everlasting strength.

My fellow teachers—let us, as we value the undying souls of our pupils; as we would receive the approbation of our own consciences, and the final benediction of the Lamb of God; oh! let us try to compute and to realise the tremendous consequences depending upon *our* exertions—our *individual* faithfulness. Let us view the soul of each child in our class as a sacred deposit, for which we must give an account; a precious jewel of incalculable value, which it is our duty, as instruments in God's hands, so to preserve, so to polish, that it may become a glorious gem in the diadem of our Saviour. Let us believe that if we do our duty to that soul, the veracity of our Father is pledged, that his word shall not return void. And as we pour the *truth*, with feeling, with affection, with earnestness, into the ears of the children, let us pray that it may reach their hearts. Let our object be nothing less than the immediate conversion of their souls. Let us *expect* nothing less: Let us pray for nothing less: Let us ACT for nothing less.

WINSLOW.

We like the spirit of Winslow, and have no doubt but the number of converts in a Sabbath school would be found to multiply much in proportion as the teachers should approach the gospel standard of faithfulness.—This is according to the general tenor of God's promises, and the history of his gracious dealings. Nor is there any danger that we shall exercise too much *real* confidence in God. The danger is all on the other hand. Nevertheless, the *veracity* of God, as alluded to near the close of the above article, is *pledged*, it should be remembered, that his word "shall not return *void;*" that it "shall accomplish that whereunto it is sent." It shall in *every instance take effect in one of two ways*. It shall become a savour of life unto life, or of death unto death. This consideration, properly weighed, while it should check our presumption and increase our faith, should operate also as an additional motive to our perseverance.

From the (Utica) American Citizen.

STATE CONVENTION OF FRIENDS OF EDUCATION.

The Convention met agreeably to appointment, at the court-house in this village, on Wednesday, Jan. 12, and continued in session till Friday evening. Rev. H. Davis, D. D. President of Hamilton college, was appointed President; Messrs. S. W. Taylor, of Lewis county, and H. Howe, of Ontario, Vice-Presidents; and Professor A. J. Yates, of Madison, and Mr. E. Wilson, Jr. of Rensselaer county, Secretaries.

Delegates were present from the twenty-two following counties, viz. Alleghany, Broome, Chenango, Cortland, Herkimer, Jefferson, Lewis, Madison, Monroe, Montgomery, Oneida, Onondaga, Ontario, Otsego, Queens, Rensselaer, Seneca, Steuben, Tioga, Washington, Wayne and Yates.

Letters and communications, some of a very interesting character, were received and read from the following gentlemen, viz:—

Rev. Dr. Proudfit, of Salem, Washington co.
Professor Eaton, of Rensselaer School, Troy,
Hon. A. C. Flagg, Secretary of State, Albany,
Rev. Dr. Nott, President of Union College,
Rev. W. C. Woodbridge, Editor Annals Education,
John J. Thompson, Esq. of Goshen, Orange co.
Professor Anthon, of Columbia College,
Hon. John Griscom, LL. D. of New-York,
Professor Webster, of Geneva College,
Rev. Dr. Yates, of the Polytechny, Chittenango,
Jabez D. Hammond, Esq. of Albany,
Hon. John Fine, of Ogdensburgh,
Mr. S. W. Seton, of New-York,
Mr. G. Lawton, of Hamilton, Madison co.
Mr. M. R. Bartlett, of Utica, and
Benoni Smith, Esq. of Scipio, Cayuga co.

A communication was also received from the Lyceum, of Paris, Oneida co. through its Secretary, Rev. Dr. Weeks.

Committees were appointed to consider and report on the following subjects, viz:—

1. On qualifying teachers of common schools.
2. On the studies and exercises proper for common schools.
3. On the appointment of an agent to carry into effect the objects of the Convention.
4. On the construction and furnishing of school rooms.
5. On the organisation of lyceums.
6. On the common school act of this state.

An address was made to the Convention, by Mr. J. Holbrook, of Boston, on the method of teaching by visible illustrations. Also, an address from Professor Yates, on introducing the study of civil and municipal law into common schools: Both of which were requested for publication.

Mr. Holbrook also delivered an address on the applicability of the infant school system to common schools.

Many important resolutions were adopted, and the business was transacted with an unusual degree of harmony and interest.

The reports of the committees above named, were some of them elaborate documents, and will probably be published with an official account of the proceedings of the Convention. We have room to give at present only one of them:—

REPORT ON STUDIES AND EXERCISES.

BY WILLIAM R. WEEKS, D. D.

The committee to whom was referred the subject of the studies and exercises proper to be attended to in common schools, with the subjects connected therewith, have had the same under consideration, and beg leave to report—

That, in the opinion of your committee, the subject is one of so great importance, and involves so many considerations, that it is impossible to do justice to it in the short time allotted us. We can therefore only offer a few brief remarks on the several topics committed to us, and submit the same to the consideration of this Convention.

1. *The Studies.*—As our common schools are to furnish the great mass of the community with all the education they are to receive, except so much as they shall obtain afterwards by their own unaided efforts, the system should embrace what is necessary to qualify men for the discharge of the ordinary duties of life. For this purpose we think it should include the following subjects, to wit: Reading, spelling, writing, mental and practical arithmetic, geography, English grammar, composition, a method of keeping accounts, some brief system of political science, and some of the simpler parts of the natural sciences. We are sensible that this is too great a variety of studies to be pursued profitably in the same school, and especially if the number of pupils should be large, as it is in very many of the district schools. We would therefore observe,

2. That, in the opinion of your committee, *thirty* or *forty* scholars is the extent of the number which can profitably compose a common school, under the care of a single teacher. And that where the number in any district should exceed forty, it would greatly conduce to their improvement to be divided into two schools, a *primary* and *secondary*. The primary school to be taught reading, spelling, writing, and the simpler combinations of numbers. The secondary school to continue these branches, and embrace the others which have been named.

3. *Exercises.*—Your committee think the exercises should be adapted to call into action the intellectual powers of the pupils, and teach them by independent investigation to arrive at conclusions for themselves which shall be according to truth. They should not waste their time in loading the memory with what is not understood. In reading, they should not be suffered to pronounce words without a knowledge of their meaning. Learning to spell several thousands of detached words, without understanding their signification, we regard as a great waste of time and labour. In arithmetic, we think children can be very early instructed, and derive much valuable improvement, by the help of sensible objects, without being burdened with rules above their comprehension. In composition, they may make considerable progress, by preparing short sentences, to include some word or phrase given by the teacher. In the natural sciences, children may be easily instructed to some extent, with a little aid from the teacher, in their inquiries into the nature and uses of the various animals, minerals, and vegetables, with which they are surrounded. In political science, the older pupils may be taught the rights and duties of citizens, and the great principles of our free institutions.

4. *Books.*—On this subject your committee think the way is not yet prepared to say much. That most of the books in common use are not well adapted to teach children, we think must be admitted by all. The variety of books on the same subject is undoubtedly a great evil. But your committee think it would be unwise for this convention to attempt to recommend any set of books in preference to others. And we believe that if a remedy shall be found out for the other defects in the system of common school iustruction, this evil will gradually disappear.

5. On the classification of schools, your committee would observe, that the large number of classes in a school is a great evil, and tends very much to hinder the improvement of the whole. When many recitations are to be attended to, in the same day, time cannot be afforded to pay any of them that attention which the subject requires. It would be better, in our view, that the pupil should attend to but one thing at a time, and recite but seldom, rather than by a multiplicity of subjects, deprive himself of the possibility of making improvement in any.

6. *Apparatus.*—Your committee think the introduction of some simple apparatus a measure of very great importance. The articles which have been extensively used, and may be procured at a very small expense, are, a small globe, to show the true form of the earth, and its various motions; a black board, for illustrations; a set of diagrams, to show the meaning of lines and angles, and the various plane figures; a numerical frame, something like that used in the infant schools, to illustrate the more simple combination of numbers; a set of the more common solids, such as cubes, cylinders, pyramids, &c.; and a small cabinet of minerals and natural curiosities, to which additions might be made from time to time by the pupils themselves. In addition to these, it would be highly desirable, in the view of your committee, that every school should be furnished, if possible, with a small laboratory for chemical experiments, on Professor Eaton's plan, with a map of the town in which the school is situated, marking down upon it the various roads, streams, and other objects with which the children are acquainted; and also with a map of the county, and of the state in which they live, and a map of the world; that the first impressions made on their minds respecting the situation of the places of which they read, may be accurate. From the success which has already attended the use of the various articles of apparatus above named, your committee feel confident that no district would regret the small expense necessary to procure them; and that the greater improvement of their children would soon convince parents that the introduction of this apparatus is a real saving in time and money, and consequently a measure of the strictest economy.

STATE LYCEUM.

The Convention resolved itself into a committee of the whole, for the purpose of organising a State Lyceum: Rev. Gilbert Morgan, of Montgomery county, in the chair.

A constitution was adopted, making it "the object of this association, to promote the improvements of education, especially in common schools, and the general diffusion of useful knowledge." The annual meeting to be held at Utica, the second Wednesday in August.

The following gentlemen were elected officers for the ensuing year, viz:—

President,

STEPHEN VAN RENSSELAER, of Albany.

Vice-Presidents.

Timothy Clowes,	1st	Senate District.
William Jay,	2d	..
A. C. Flagg,	3d	..
Daniel Cady,	4th	..
Nathan Williams,	5th	..
Samuel Wilson,	6th	..
Richard T. Mason,	7th	..
James Wadsworth,	8th	..

Charles Bartlett, of Utica, *Rec. Sec'ry.*
Alex'r B. Johnson, of Utica, *Cor. Sec'ry.*
Walter King, of Utica, *Treasurer.*

Fortune C. White, of Whitesboro'; Theodore S. Gold, Samuel D. Dakin, Wm. H. Maynard, Geo. W. Bethune, James Dean, Hiram Denio, of Utica; Nathaniel Kendrick, Madison co. Gideon Hawley, Albany, Joseph Kenny, Monroe, John Griscom, New-York, John Fine, St. Lawrence, *Curators.*

An Important Measure.—The most important measure adopted by the State Lyceum, just organised in this village, is a resolution, in compliance with a vote of the Convention, to employ a General Agent, to visit all the counties in the state, to organise County Lyceums, and to communicate to teachers the best methods of giving instruction. Mr. Josiah Holbrook, of Boston, has been appointed to the agency, and we feel assured that a more judicious selection could not have been made, nor one more acceptable to the public. Mr. H. attended the Convention, and we understand has signified his acceptance of the appointment. It is not probable that he will undertake the agency before spring.

A resolution was also adopted, calling a National Convention of the Friends of Education, at the city of New-York, the first Wednesday in May next, to concert measures for promoting the interests of common education.

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From the Boston Recorder.

ORTHODOXY IN MASSACHUSETTS.

MR. EDITOR—I am not a citizen of your state, nor do I feel any special interest in the great question pending between its two leading religious parties; but I have recently read Dr. Channing's election sermon, and Prof. Stuart's letter to him on religious liberty; the latter of whom claims, as orthodox, a large majority of the inhabitants of the state, and the former seems to admit the claim. This being the fact, how is it, that the legislature of the state, and the university of Cambridge, the creature of the state, are decidedly unitarian? By answering this question, you will confer a favour, perhaps on the state, assuredly on one friend of CONSISTENCY.

In reply to the above question, we observe, in the first place, that Harvard college was gradually brought under unitarian influence, by means of evasion and concealment on the part of leading Unitarians. Dr. Kirkland was the first unitarian president, and Rev. Mr. Parkman, a unitarian clergyman of Boston, has borne testimony to the fact, that had that gentleman's religious views been known at the time of his election, public opinion would not have sustained the choice. (See Rev. Mr. Parkman's letter, published in the Spirit of the Pilgrims.) The same may be said of the Hollis professor of divinity. All inquiries respecting his religious faith, at the time of his election, were hooted down by his friends; and the community at large had no knowledge of his peculiar sentiments.

We doubt whether the legislature of the state is decidedly unitarian, though we admit that the Executive is. Several reasons may be assigned for this. In the first place, there are in Massachusetts, as in every other state, many men of no religion at all, and these as a matter of course, generally exert all their influence *against the orthodox*. In the second place, the orthodox, as a body, have interested themselves very little in political affairs, many of them never going to the polls at all, and few taking any active part in political contests. As a reward for their moderation or their negligence, (whichever name it deserves), they have been for the most part excluded from the high offices of government; and yet, they are obliged to bear the odium of cherishing ambitious political designs, and are accused of attempting to form a union of church and state, by the very men who have taken advantage of their supineness, to appropriate all political power to themselves! Another cause of this singular state of things is, that the different orthodox denominations in the state have never yet thought proper to unite their influence and act as a body. Should this ever be done, it would soon be seen where the moral strength of the commonwealth lies.

With these facts before him, the Friend of Consistency can be at no loss to account for the phenomena to which he alludes.

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AN INFIDEL FAMILY.

A correspondent of the New-York Observer, who thinks a great deal of the old maxim—"He that will observe the wonderful events of divine Providence, shall have wonderful events of divine Providence to observe," gives the sad history of an infidel family of his own acquaintance, which no doubt will continue to have many a striking parallel in the midst of this christian land. This family, which he designates by the name of Murat, were wealthy, highminded and lofty in their appearance. Their father was an avowed infidel; and his children imbibed his sentiments, except as they were partially prevented by their mother. He would, however, give his family a polished education; and on this account, though he denied the bible, he occupied with them the highest pew in the church. To gratify his wife, also, who was a professor, he would often invite the clergy to his house, and give them a temporary home. No children were more respected than his; and by common consent they were for a time esteemed as the nobility of the parish. But how sad was the history of this family!

"Mr. Murat had two infidel brothers, one of whom died suddenly of a fever, and the other by the caving in of a sand bank. As to his own family; one of the eldest daughters, who had made a profession of religion, married a known libertine; after which it became evident that she had gone over to infidelity, and agreed entirely with her husband in his unbelief. Mr. M. and his libertine son-in-law, not long after the death of his brothers, were together in one of our large cities, and left the city in the evening, in an armed vessel, of which the son-in-law was captain. He was heard to say as he spread the sail, "I will make some of them smell hell before morning;" meaning men who were supposed to be employed in smuggling. But a cloud was now rising in the west, and it soon burst upon the city in a tempest.—The next morning, the corpse of Mr. M. lay on the shore of one of the islands of the bay. The profane son-in-law was not to be found. His eldest son, A. Murat, had married into one of the best families in the town, and they stood the most promising young pair in the whole vicinity; but his principles had been poisoned, and what was more, the brandy bottle had been the associate of his father's table. It was soon rumoured that he loved his cups. His wife was ruined, and parted from him, and he sunk among the dregs of society, and died a beggar and a wretch. A second son, B. Murat, grew up an accomplished young man, and married also very respectably. He chose to seek his fortune in the west, and went out with his family, equipped for successful enterprise. The rumour soon came back, that brandy was a concomitant of his table. Very soon a letter came, that told the story of his miserable death, and the degraded and famishing state of his family. His father-in-law had to send and bring his wife and children home and support them. A third son, C. Murat, was a youth of the finest promise. He married a young lady of some fortune, and settled as a physician, in a town in the state of New-York. A *common industry* and *prudence* would soon have placed him in the lap of independence, and even of affluence, aside from the handsome estate he had already in possession. But he had learned to handle cards, and he relished the sport highly; and what was worse, his wife too understood the sport. Soon as the breakfast table was removed, they would sit down and take a social game; and after dinner they must have another game; and after tea another, till at length these playthings engrossed their hearts, and their whole time. Their business was of course neglected, and soon their estate was exhausted. I had now left that region of country; but I often inquired after this unhappy pair, and kept their history, till I learned at length that he was employed as an ostler in a tavern, in one of the middle states; and that his wife was kitchen maid in the same house. I know not that he ever became intemperate, but have presumed that he did, as his progress downward so indicated, and as vices always grow in clusters.

"I saw a gentleman from my native town, not long since, and on inquiry after the Murats, he assurred me that he knew not a single male of that family in town. "The memory of the wicked shall rot." "Those that honour me, I will honour; but they that despise me, shall be lightly esteemed."

May not some of the proud Murats of this land, now living at ease, contemplate in these details a similar fate in reference to their own families? Such events are by no means uncommon. The iniquities of the fathers are often thus visited upon the children.

TEMPERANCE.

From the Albany Daily Advertiser.

STATE TEMPERANCE SOCIETY.

The annual meeting of the New-York State Temperance Society, was held in the assembly chamber on the 18th inst. agreeable to public notice.

The President, Hon. Reuben H. Walworth, took the chair; and after calling the meeting to order, the Rev. B. P. Welch, of the city of Albany, addressed the throne of grace.

The President delivered his annual address, accompanied with a report of the proceedings of the Oneida Temperance Society.

The meeting was addressed by O. G. Otis, Esq. of the Assembly, the Hon. Mr. Benton, of the Senate, and B. F. Butler, Esq. of this city.

The following resolution, offered by B. F. Butler, was adopted by the Society.

Resolved, That the history of this Society, and the facts in its possession, justify the belief that voluntary associations for the promotion of temperance, founded on the principle of entire abstinence from the use of ardent spirits, are among the most effectual means of promoting the prosperity and honour of our country, and the good of the human race; and that we therefore appeal to every patriot and philanthropist who has not already united himself with such an association to do so without delay.

On motion of S. M. Hopkins, Esq.

Resolved, That the present officers of this Society be elected for another year.

On motion of E. C. Delevan, Esq.

Resolved, That this meeting adjourn to meet in this place, on the third Tuesday of January next.

Thomas Kempshall, and S. G. Andrews, Esqrs. delegates from the Monroe County Temperance Society, were present at the meeting.

Wm. C. MILLER, *Rec. Sec'y.*

LABOURING MEN.

Is it practicable to influence labouring men to work without ardent spirit?—"No," say a great multitude with confidence; "it is out of the question. You cannot get your work done without you give your men strong drink." But one fact is worth a thousand arguments.

A gentleman of this city, who has most of the time in his employ fifteen or twenty men, until the present season had been accustomed to supply them with rum. The consequence was, that the supply he gave them only excited their thirst, and after his allowance was consumed, they were just in the state to need more. More they would have, and did have.

At the commencement of the present season, he told all his men, that he should no longer supply them with even the smallest quantity of spirits, and that if he found any one of them intoxicated he would immediately discharge him. Yet he found not the least difficulty in engaging them on these terms. In consideration of this, however, he added half a dollar per month to their wages.

The result has been, that those very men have drank little, if any. Not being tempted to drink by their employer, their destructive thirst was not excited, and of course they were not disposed to throw away their own money. Not a complaint has been heard, though often obliged to work in the rain; not a wish expressed for the stimulus, even in the severest toil.

It is besides, the decided assurance of the employer, that his work has been more faithfully performed, and his men more trusty and steady, than ever.—*Montreal Courant.*

Montreal Temperance Society.—The quarterly meeting of the Montreal Temperance Society, was held in the American presbyterian church in this city, on Monday evening: Jacob De Witt, M. P. and President of the Society, in the chair. The progress of the Society was reported, and the meeting addressed by the Rev. Messrs. Marsh and Miller. The address of the latter gentleman was received with several plaudits: he gave an interesting detail of the commencement and progress of Temperance Societies in his native country, (Scotland), which want of room prevents us from giving in detail.—*ib.*

Southbridge, Mass.—Dr. Jenks, secretary of the Southbridge Temperance Society, writes as follows:—

"Our first annual meeting was held on the first day of December, 1830. We then had an address from the Rev. Mr. Parker, a member of this Society. This address is now in the press, and will soon be offered to the public. It is worthy of a serious perusal by every person who does not wish to die a drunkard.

"Believing that much good may be done by the means, we have agreed to meet once in three months, for the purpose of having addresses and collecting facts.

"There has been a decrease in the sales of spirits in this place within two years of about one-third. Ten thousand gallons of spirits were sold in 1827, and about 6500 last year. We have about 1500 inhabitants.

"In my professional duties, I have found it much more difficult to manage the diseases of the intemperate, than those of the temperate; and I have often had reason to believe that my rum-drinking patients might have recovered, had it not been for the use of ardent spirits, which had inflamed the blood and contaminated the whole system." *Jour. Hum.*

Ewingsville, Ky.—Rev. F. Ewing writes from Ewingsville, to the editor of the Princeton (Ky.) Intelligencer, as follows:—

"On Monday of our late camp-meeting, I attempted to form a Temperance Society, on the principle of entire abstinence. Before the clerks left the desk, 108 joined, and 12 more the same day; making a total of 120 at the first opening of the society."

Influence of Temperance Societies.—It is known from official returns, that the domestic inspected spirits in the city of New-York, amounted in 1828, to 111,504 casks, in 1829 to 79,913, being 31,591 casks less in 1829 than in 1828, say near 40 per cent more in 1828 than in 1829.

From official returns, the inspection of foreign spirits in the city of New-York, in 1828, amounted to 2,925,705 gallons; in 1829, to 1,695,826; being a falling off of 1,229,937 gallons; the importations of 1828 exceeding those of 1829 rising 75 per cent.

It is calculated from the returns, that in 1829, the diminution of foreign spirits passing through the city of New-York for domestic consumption, amounted to 1,471,718 gallons, costing at the wholesale price, as many dollars. Of domestic spirits, the diminution has been two millions of gallons, worth at first cost, at least $500,000. The whole, making a saving to community, of about two millions of dollars, at the wholesale price. But at the retail price, as generally dealt out, who can calculate the saving! When we look at this return, and at the lessened use of this wretched stuff; may we not be permitted to ascribe to this change of habits in our state, the unexampled prosperity which prevails throughout every branch of industry?—*Albany D. Advertiser.*

INTELLIGENCE.

CHILDREN OF MISSIONARIES.

The last Missionary Herald contains an article of uncommon interest, touching the claims of the children of the missionaries in Ceylon, and involving all the claims of a similar nature through the whole field of missions. The Albany Telegraph thus gives the article in abstract:—

The last Missionary Herald exhibits a full view of this interesting subject. The missionaries on that island, some years since, petitioned the American Board for liberty and means to transport their children, within the ages of eight and fifteen years, to this country, that they might receive a suitable education, be furnished with subsistence without expense to the Board, and settle here if they preferred it. The objections to their request, are stated and answered by themselves, as follows:—"1. Children should be educated near their parents. 2. They will not be well taken care of. 3. If removed to America, their parents will leave their work to follow them. 4. What is done for one missionary must be done for all. 5. The expense would be great. 6. Though not greater than that of their support and education in Ceylon, it is more prominent. 7. The public will not bear it. 8. If there be so much difficulty and expense attending children, the church will say, send more unmarried missionaries. 9. It is unnecessary expense." These objections seem to be fairly met by the missionaries, in their letter of Aug. 8, 1829. The following are the heads of their argument, in favour of sending their children to the United States. 1. There is no room for them and their descendants to settle in Ceylon. 2. They cannot generally obtain the means of subsistence. 3. Nor a proper education. 4. They cannot obtain suitable employment. 5. They will be a burden to the mission. 6. They would not be prepared to continue it. 7. Their moral and religious character would be in great danger. 8. They cannot there form suitable connexions in marriage. Having illustrated these several positions, the missionaries propose the following plan to the Board for securing their object:—

That, as soon as their children are twelve years of age, the parents may draw *at once* the usual appropriations for the six following years; on the principle of an annuity, subject to a discount of six per cent, for interest, and eight per cent, for risk of life. With funds thus acquired, they propose to send their children to the care of their friends in this country. This advance being once made to their children, who have attained the age of twelve years, they do not expect them to be any more chargeable to the Board, except in special cases; and should any of the parents leave the service within these six years, they are to refund the balance for the time remaining.

The Board having maturely considered the above plan, and corresponded with English Missionary Societies on the general subject, came ultimately to the following resolutions, viz:—

That the plan be so far approved, that those of them who determine to send their children to this country, may draw for as much money as shall be necessary to defray the actual expenses of their return; provided those expenses are not greater than the whole amount would be, upon the application of the said plan to a rate of allowance to the children, which shall be hereafter fixed by the prudential committee. 2. That after any child of any missionary in Ceylon, has returned to this country, the prudential committee may authorise the guardian of the child to draw for the remainder of the sum, that may be due on the proposed plan, and in such portions, and at such times, as the committee shall judge expedient. 3. Former resolutions of the Board are hereby so modified as to be consistent with them. The following remark is subjoined:—"We deem it of great importance to engage, in behalf of the missionaries and their children, the sympathies and prayers of the christian community; that they may be assured, that their brethren at home are not unmindful of their peculiar trials, nor unwilling to do all in their power to alleviate their cares."

SOUTH-AFRICA.

It appears from a late London Missionary Chronicle, that Dr. Philip, the distinguished missionary at South-Africa, has been vexatiously prosecuted and fined by the supreme court at the Cape of Good Hope, for an alledged libel, contained in a work which he had recently published in England, under the title of "Researches in South-Africa;" illustrative of the "civil, moral, and religious condition of the native tribes." The work had been well received in London, and had not been published but by the best advice. It seems, however, to have disclosed too many evils and abuses, for the patience, pride, and cupidity of the men in power at the Cape. He was tried in the midst of local prejudices, without the benefit of a jury, and fined in costs and damages, £1100!

As soon, however, as the case was made known to the London Missionary Society, the directors gave it a most careful investigation, and published their resolutions in favour of the Doctor, entirely justifying his intentions as to the statement complained of, extending to him their undiminished confidence, sympathising with him in his condition, praying that he may be delivered from "unreasonable men," and pledging themselves to aid in raising a fund equal to the amount of the fine, which had been, in their opinion, most unwarrantably imposed.

The Directors close by saying, that "though they do not consider themselves at liberty to employ the funds entrusted to their care for missionary purposes, to this object, they are not the less convinced of its importance. The sum of £1100 is a considerable one; and it can only be raised with promptitude by the co-operation of the zealous friends of humanity, freedom, and religion. Of these there are many in this happy country; and it is hoped that the situation in which Dr. Philip is at present placed, requires only to be made known to them, in order to call forth their liberality, and so materially to lighten one of those many burdens which press on the directors in discharging their duties to the missionary cause."

Progress of Discovery.-Dr. Lingard, the Roman catholic historian of England, has made the discovery, that Queen Mary never persecuted the Protestants! A writer in the Hartford Episcopal Watchman has made the discovery, that the church of England never persecuted the Puritans! It now only remains for us to make the discovery, that the Puritans never persecuted the Baptists and Quakers! This is the age of *invention.*--*Vt. Chron.*

Popery & Christianity—Beecher's Lectures.-To show the debasing tendency of catholicity, a comparison was drawn between the population of Canada and the South Americans, and the population of New-England. In the ten centuries in which the papal church controlled all Europe, so much was not done to enlighten the world, as has been done by the American missionaries in ten years at the Sandwich islands.--*Chr. Watchman.*

Morality in Pennsylvania.—A writer in the Pittsburgh Herald, who dates at Washington, Pa. where the college is located, gives a favourable view of the morals of the people. He says, "As an evidence of the morality of our town, I can assure you that I have not heard an oath or a profane word uttered by an inhabitant, for the last twelve months, although, as you are aware, my business brings me much in contact with the citizens; and farther, with a population of near two thousand, there is but one man in the place who deserves the name of an habitual drunkard."

The London Female Anti-Slavery Society have sent the American Colonisation Society a donation of 50*l.* to aid in defraying the expenses of transporting to Liberia six hundred slaves, offered to the society by their owners in North-Carolina, Virginia, and Maryland.

A good Example.-The Buffalo Patriot states, that Peleg Salisbury, Reuben Sanford, and Stephen Sanford, were fined $25 and costs, for singing, shouting, and using indecent language, on board the stage, between Fredonia and Westfield, in Chatauque co. Two respectable females left the stage in consequence of their conduct.

London Tract Society.—Their receipts during the past year amounted to $111,111. They have issued near eleven million of tracts. At their meetiug in May last, very friendly resolutions were passed in commendation of the American Tract Society.

American Tract Society.—Their receipts during the month ending Dec. 15th, 1830, were $5904.96; of which $1548 were donations, and $4456 received for tracts sold.

Rev. Mr. Stewart's Visit to the South Seas, in 1829 *and* 1830, it is announced, may be expected by the public in the month of March.

A *Seamen's Friend Society* has been formed at Cleaveland, Ohio, to improve the moral and social condition of those employed on the Erie and upper lakes, and on the Ohio canal.

The Presbytery of Washington, Pa. at their late meeting, made arrangements to hold *four days' meetings* in their several congregations successively.

A Female School, in Liberia, is to be established by the efforts of the Female Colonisation Society of Richmond and Manchester, Va.

Eleven of the present senior class in the seminary at Andover, have resolved to devote themselves to the religious interests of the west and south.

REVIVALS.

Bridgewater, Oneida Co.—The presbyterian church in this place, though destitute at the present time of a regular pastor, are enjoying some of the gentler refreshings of the Holy Spirit. The precious influences have been peculiarly manifest, as we learn, in one of the parish schools.

Norway, Herkimer Co.—A clerical friend informs us, that a precious revival has for some time past been witnessed at Norway; and that not far from forty are indulging hope. This place was formerly a scene of great barrenness in spiritual things.

Floyd and Holland Patent.—The two places mentioned in the following notices, are small societies contiguous to each other, and situated within a few miles of this village. Each of them has shared more or less in the pastoral labours of the writer:—

For the Western Recorder.

Mr. Editor—If you think the following brief notice, of the revival of religion in Floyd and Holland-Patent, would have a tendency to promote in any way, the cause of Christ, it is at your disposal.

Floyd.—It is about one year since there began to be among my people some indications of a revival of religion. Previously to that time, the congregation often appeared solemn, and it seemed as if the Lord was in the midst of us. But these seasons soon passed away, "like the morning cloud and the early dew," until some time in January last, when two persons were found to be under deep conviction. These individuals, one an aged man of 68, and the other a young lady, came into one of our prayer meetings, and unexpectedly to most present, openly confessed their lost condition, and begged the prayers of Christians in their behalf. During the first prayer the aged man was in great distress, and cried out in broken accents for *mercy, mercy.* This was like an electric shock to all present. Every mouth was opened, and every tongue was loosed. There was no cessation of prayer, until every Christian present had prayed; and some who never prayed before, not even in the presence of their most intimate friends. Every heart seemed to be melted into tenderness, in view of the distress of these dying sinners. Soon after this, both of these individuals indulged hope in the mercy of God.

From this time the state of religious feeling among Christians, was much changed. A few gave up their hopes, and remained for a season in great distress. Some were led to deep self-examination in view of their solemn obligations to God. The change in some professors has been apparently almost as great as that exhibited by the impenitent who have been converted. In all the conversions that I have witnessed in this revival, I have not seen one dying sinner in greater agony for his soul, than were some members of the church in view of their unfaithfulness to God.

The next instance of conversion was that of a young man, whom his parents began to look upon as a lost prodigal. He had for some time neglected all religious instruction, associated with loose company, profaned the holy name and Sabbath of God, and was fast verging towards that whirlpool of destruction, which has annually destroyed its thousands and tens of thousands in this country. He was awakened on the Sabbath by the preaching of the gospel, and soon became greatly distressed about his soul. Every meeting he attended after this, only increased his burden. After returning home one evening from a religious meeting, his distress became so great that he threw himself down upon the floor on his face, and cried aloud for mercy. It seemed to him that he must soon die, if he did not find relief. His friends prayed for him, and pressed him to submit to God. His father also being present, and seeing the agony of his son, attempted to pray; but soon found that he could not, having lived himself in a cold and backslidden state. Instead of being prepared to welcome the return of his prodigal son, he concluded that he himself was not a Christian, and began to be distressed about his own soul. The scene now became truly affecting. Both the father and the son remained without hope until some time the next day, when they were made, as we trust, to rejoice together in the pardoning mercy of God. The church now seemed to gain new strength, and converts were the more multiplied. In some of our prayer meetings there appeared to be an unusual spirit of supplication. The Holy Spirit seemed to be poured out on all present. Christians were in an agony of distress for dying sinners, who were pricked in their hearts, and unable to leave the house till they could find mercy. Such has been the display of the power of God in some instances, that strangers coming into our meetings, apparently unconcerned about their souls, have been suddenly arrested by the Spirit of God, humbled at the feet of Jesus, and enabled to go away rejoicing.

In the progress of this revival, (as has already been intimated), there have been some striking cases of reformation among backsliders. One instance deserves particular notice. The person alluded to had been a backslider for several years. He had scarcely observed even the form of religion. The judgments of God seemed to follow him (as he now testifiies) in almost every thing that he attempted to do. Himself and family were frequently visited with sickness; most of his children were suddenly cut off by death; his property was taken from him, and he was reduced to poverty. All his calculations seemed to be disappointed. Still he did not recognise the hand of God in his afflictions; but was hard-hearted and rebellious. Conscience often reproved; but he hushed its voice, and seemed determined to rush forward in the way to ruin. When the revival commenced in this place, he took the stand of an hardened opposer, and resisted, from time to time, all the prayers and exhortations of his friends. At length the Lord turned and looked upon him. His eyes were opened. He saw that the rod of God was upon him, and he turned and wept bitterly for his sins. He is now apparently a very happy man. All the circumstances of his condition seem to be changed; and he feels that he has peculiar reason to rejoice in God's covenanted mercy and faithfulness.

The subjects of this revival are of different ages, from sixty-eight down to seven. About sixty have indulged hopes, and thirty-five have connected themselves with the church.

Holland-Patent.—The revival of religion in Holland-Patent society commenced some time in February last. The church had for a long time before this been in a cold and declining state. Church discipline had been neglected; and a spirit of personal recrimination seemed to occupy the place of mutual confession and deep repentance before God. All complained of evils in the church; but no one seemed to be inclined to begin the work of reformation in his own heart. In this state of things, church meetings were called, and days of fasting and prayer were held. Some of these seasons were very precious. God's special presence appeared to be in the midst of us. Our fasting consisted not in the usual routine of public exercises, but in mutual confession and prayer among the members. The pastor endeavoured to impress upon the minds of Christians, that they had not assembled merely to sit and hear sermons and exhortations; but to repent every one of his sins, and to humble themselves before God. From this time Christians began to pray, and sinners were awakened. "When Zion travailed, she brought forth." Our meetings soon became crowded and solemn, and the means of grace were attended with a divine blessing. As the work progressed, there was a *great stir*, also, among the enemies of God; and some of our religious meetings were much interrupted by the uncivilised wickedness of such as hate the truth and love unrighteousness.

Soon after the commencement of this work, a few of the churches in this county established union meetings, which were held once in three or four weeks, in the different churches that united, for the purpose of promoting brotherly love, zeal and fidelity among Christians, and to strengthen the hands of fellow labourers in the gospel vineyard. These seasons, which were generally continued but one day, were especially blessed to the awakening of sinners and to the furtherance of the work of God among us. At one of these meetings, fifteen impenitent sinners were awakened, most of whom soon after indulged a hope "that they had passed from death unto life." At other meetings the churches were quickened to duty, and both ministers and people felt that "it was good to be there." These meetings were generally opened with a sermon from some one previously appointed, which was followed by exhortations and prayers from ministers and the brethren of the churches.

This revival, though not very powerful at any one time, continued to progress gradually for several months. The aged, the middle aged and the young, have from time to time been made to bow at the feet of Jesus. An unusual spirit of prayer has characterised some of our meetings; and in some instances the distress of individual Christians for sinners has been so great, that their bodily strength has been prostrated.

As the fruits of this blessed work of the Holy Spirit, about forty profess to have a hope in Christ, and twenty-two have united themselves with the church. This revival has extended its influence into other societies in the vicinity, and I understand is still in progress. In the course of this work, the labours of Mr. Littlejohn, Mr. Hale, and others, who have visited the place occasionally, have been greatly blessed. The church is much strengthened, and the whole society wears an entirely different aspect from what it did before the revival commenced. For several years past, the gospel has been preached here but part of the time. During the last summer they have been enabled to call and settle a minister among them, and there appears to be more than ever of union and brotherly love among the members.

S. W. BURRITT.

Geneva, Seneca Co.—A correspondent at Geneva, while alluding to the general aspect of things in reference to revivals, says, under date of the 14th inst:—

"You are also looking for good news from this place. The church has been in rather a peculiar state. Since last June, there have been about forty instances of hopeful conversions.—Yet we have not as a body been willing to believe that the Lord is in the midst of us; and even now, but few are praying in good earnest.

"God is manifesting his power in a little branch of this church, (about five miles from the village), which has had a separate existence but about three years, and which was first planted in the midst of sabbath-breakers, when but two families were pious and attentive to the means of grace. It has been formed and sustained by the Home Missionary Society, in a small and thinly settled neighbourhood. But now we hope that between forty and fifty have been born again. We all exclaim—"What hath God wrought."

Nettleton on Revivals.—The following paragraph, (says the Canadian Watchman), is from a letter written by Rev. Mr. Nettleton, in 1822, and contains the deliberate opinion of a man who had been many years extensively engaged in revivals, and has most likely had as good opportunities to observe their fruits as any man living. It will be seen that his testimony is very explicit:—

"During the leisure occasioned by my late illness, I have been looking over the regions where God has revived his work for the two years past. The thousands who have professed Christ in this time, in general appear to run well. Hitherto, I think they have exhibited more of the christian temper, and a better example, than the same number who have professed religion when there was no revival. With hundreds of these I conversed, when anxious for their souls, and afterwards when rejoicing in hope. Some of them I have followed through life, and down to the grave. If genuine religion is not found in revivals, I have no evidence that it exists in our world. Some few, indeed, have dishonored their profession, have opened afresh the wounds of the Saviour, and caused the hearts of his friends to bleed. Bunyan says, "If at any time I hear of such instances of apostacy among those who have hopefully been benefitted by my ministry, I feel worse than if I had followed one of my own natural children to the grave." I have lost near and dear relatives, but the tidings of which Bunyan speaks have sometimes struck me with a deeper sadness."

WESTERN RECORDER.

UTICA: JANUARY 25, 1831.

A correspondent, who desires us to give an account of the three days' meetings in this vicinity, for the benefit of our more distant subscribers, who might wish to put themselves in the way of enjoying similar seasons, is reminded that no *written* description can be adequate to the purpose he has in view. The manner of conducting these meetings is not very uniform; and if it were entirely so, in most respects, there would still remain something incommunicable in reference to that special presence of God, in the absence of which every thing else would be of little avail. The manner has its importance; yet it is nothing but as God pleases to bless it. The Spirit is every thing. Nevertheless, we presented an article last week, of the kind our correspondent suggests; and another is on our files for next week. The result of both these meetings, (at Clinton and Onondaga-Hollow), has proved thus far to be rich in spiritual blessings. We are also informed that a similar meeting was held last week at Syracuse, on which occasion the aisles of a crowded church were filled with anxious sinners. Of the result of the recent meeting in Westmoreland we have yet to learn. Two such meetings are to take place the present week; one in Cooperstown, and the other in Bridgewater.—Such meetings as these have been wonderfully blessed of late. The danger is, that Christians will at length put too much dependence upon them, instead of resting wholly upon God.

Another correspondent says—"I do wish that our religious editors were not so much afraid of giving God the glory, by proclaiming to the world his wonder-working grace in the conversion of sinners." "The ***** ******* seems to be more barren of interest than usual; and I am almost beginning to think the same of your own paper: And yet, did you ever know a more glorious time in Zion than the present, throughout the land of our inheritance?" This hint, we hope, may prove timely. Editors, however, are not alone in fault. Ministers are generally backward about communicating information; and when they send it, they will often tell us not to make it public. But, last week and the present, our columns have been highly favoured. This may prove, perhaps, to be the beginning of better things.

"We agree *with the* Editor *of the Recorder*," *&c.*—So says the editor of the last Observer, of this villlage, while commenting upon a passage he quotes from a correspondent of ours, relative to the Sabbath mail petitions. Had he said that the editor of the Recorder, in opening his columns to a discussion of the mere question of expediency, as to the time and manner of petitioning Congress, had for a little season withheld the public expression of his own opinion, he would have told the exact truth. The subject of petitioning has by no means been abandoned; nor will it be, so long as our nation retain any sense of the amazing importance of the Sabbath.

But what does the editor of the Observer mean by such expressions as the following?—

"The present intelligence of the public mind can never be brought to consent to the adoption of a law by Congress, for the stoppage of the public mail on Sunday; and the measure will be looked upon as one directly opposed to the civil liberties of our country. Every attempt, therefore, in importuning Congress on this subject, must prove unavailing, and greatly prejudicial to the true interests of religion."

Would it indeed be an *infringement of the civil liberties* of our country, for Congress to repeal or amend one of its *own acts* of legislation, which *requires* many of the good citizens of this commonwealth to *violate* the Sabbath of God? Common sense and common honesty answer—No. Yet this has been the very burthen of the prayer of the petitioners; and every public journalist, who has the least regard for "the true interests of religion," ought to know it, and remember it.

Anniversary of the Oneida County Temperance Society.—This anniversary took place on the 5th inst. at the Dutch church, in this village. A respectable audience attended; and the report shows a considerable advance in the temperance cause. In some towns, for instance, the annual quantity of ardent spirits consumed, has been reduced one half; and in others, three-fourths, in quantity. The address of Professor North, of Hamilton college, on the occasion, was a highly creditable performance.

Crisis of Indian Affairs.—Several of the religious journals are urging the propriety of petitioning Congress once more, in behalf of the poor oppressed Indians. Why has there nothing been said or done about it, in this vicinity?

For the Western Recorder.

OBITUARY.

Died, on the 12th inst. at the residence of his father, Rev. John Waters, of New-Hartford, Oneida co., *Isaac Watts Waters*, aged 24 years.

The deceased was a young man of no ordinary christian character; though it is now but four years since he became hopefully pious, and made profession of religion. He appears to have been converted while listening to a public discourse by his father, from Romans xii, 1, 2—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God; which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

For some time previous to this period, he had been thoughtless, and had hardened himself against the "thunderings of Sinai," during most of the revival season of 1825-6. But at length, it seems, the unspeakable "mercies of God" proved too much for his obduracy. His heart was broken, his soul was melted, and he surrendered himself unconditionally into the hands of his heavenly Father. Thenceforward the exhortation of the apostle in the text above quoted, was not lost upon him. His subsequent life exhibited a remarkable compliance with its terms. The mercies of God continued deeply to affect him. He appears to have aimed at entire consecration. He was in the habit of acting from fixed principle. For a while he gave annually a tenth of his income, for the furtherance of religious and charitable objects; but soon came to a conclusion that this was far too little; yet few, with his limited resources, would have exceeded him in liberality. He was much in prayer, and felt a growing interest in the salvation of souls. He became more and more weaned from the world. For some time previous to his last sickness, and while in perfect health, he gave uncommon indications of maturity in his religious attainments. Though modest and unassuming, he was heard to remark, that for several months he had experienced such views of the divine character, and such nearness to God in prayer, as were before entirely unknown to him. He was enabled, he said, to pour out his soul for sinners, beyond any thing he could describe. "At one time," said he, tenderly, "when I was praying alone, I beheld as clearly as if it had been with natural sight, such a display of the divine glory, as seemed to draw me up to God."

It might be expected, that the death-bed of such a person would be full of heavenly hope and consolation. It was even more than this. His sickness, though short and violent, was to him a season of unspeakable enjoyment; and ere he died, he gave orders that the whole of his property, amounting to some hundreds of dollars, should be deposited in the treasuries of christian benevolence.

His dying sayings, as copied by those who attended his bed-side, cannot fail to be read with the liveliest emotion.

Calling his little sisters to his bed-side, and embracing them, to one he said—"God has carried me through darkness, into the light of the powers of the world to come; and shall I see you in heaven? I have been afraid I should not Are you ready to die now? *Are* you? I cannot have you hate Jesus Christ. I have been wicked. Will you forgive me? I hope God has forgiven me. Would you be willing to go with me now? Did you ever see God, when you were praying, as with your natural eye?" To the other sister, he said—"Do you love Jesus Christ better than every thing else? I love him so *well*, that I want every body to love him; every little girl and boy. Would you be afraid to go now? O, live to die."

Respecting the people at a neighbouring factory, where he had conducted a little meeting, he observed—"I have felt much for them, and can now hardly give them up with my dying breath. I wish they might know something how I feel for them, and that my death may prove to them a solemn warning. I want to have them told from me, to prepare to meet God. This is the text I want to send them—"Prepare to meet thy God." To three pious young persons, belonging to the factory, who came to visit him, he said—"Live in preparation for death. Lose not your first love. Tell sinners to repent." Often did he fervently pray for the impenitent in that neighbourhood. "I wish," he added, "that I could see my minister, with the brethren and sisters in the church. I want to tell him some things I wish to have him say for the salvation of souls. I want to have him tell what God has done for me, and how happy I can die. Perhaps I have some wrong motive in this. Yet if I desire it for the glory of God, a good end will be answered."

Respecting his funeral, &c. he said to his father—"You know my views of retrenchment. Ever since my first conversion, I have been much affected with the words—*Be not conformed to this world*."* I wish not to have an expensive coffin, and that the family would wear no mourning apparel. If they suppose that I have gone to hell, they may mourn forever.—But I do not think I shall go there." "In our extravagances," he continued, "we are using up the means of the salvation of souls. I used to tax myself one tenth of what I earned for religious purposes; but it appeared so covetous in me to do no more, that I could not endure it."

On another occasion, he said to his grandfather—"I wish you would ask Christians to pray for me this evening; not that I may live, but that I may be reconciled to the will of God, and that God may be glorified, whether I live or die." The next morning he said he had "had a sweet time; had a happy night; a glorious view of Jesus Christ; he felt confident that prayer had been offered for him." "I should feel," he said, "somewhat afraid to live." Being told that the same faith would secure him in life, as in death, he smiled and said, "Yes, it will." To one of the children he said, "Whatever you do, first inquire—Will this be for the glory of God? I have endeavoured to do so." To a neighbouring minister, who called to see him, he said—"I had wandered from God; been worldly minded; been unreconciled to his will. But since I have been sick, though my mind was at first dark, yet God has mercifully interposed. I never before had such views of God and glory. My heart seems to expand with great love to God and the souls of men." To the question—Is there no terror in dying, he replied, "No farther than I am left to myself."

When he heard that his grandmother had come, his countenance lighted up, and he said, "Dear soul, I shall soon see her in glory, and range with her forever the fields of paradise." To a sister he said—"Do you wish to die now, and go with me? O, I want you to feel ready to drop down dead. If you wish to feel the preciousness of departing and being with Christ, your hardness of heart must all be taken away. You must not regard iniquity in your heart. God has just revealed to me what I shall be in eternity. I believe then all that we call little things will be analysed. We shall understand what now seems so mysterious. When the wicked have troubled us, God meant it to try our patience; to see how much of the meekness of our Saviour we possessed. O, how many ways God takes to show us the folly of trusting to worldly things, and to lead us to him for support!" To another sister he said—"What are your feelings in regard to death? If God should now say—Come, you may go to heaven with Watts this evening—do you feel as if you could go, and bid this wicked, transitory world farewell forever? Do you want to go and see Jesus. I can't begin to tell you of the happiness I now experience. This is a precious foretaste of heaven. Live to die. Live with death in full view. But you will not know what that is, till you are brought where I am. O, to be near Jesus! I long to be near him." To another sister, he said—"I love to see you and all the family. As disease advances, my affection for you all increases. But Christ has a large share of my love, and that increases more than my love for other objects. O, for language to express my love to my Saviour! But when I shall see him as he is, I shall praise him as I ought. I long to go home. In heaven this weak body will not enter to retard the feelings of the soul. What a consoling thought!"

At one time, being offered some medicine, which was disagreable, he said—"If Christ could drink vinegar, what can be too bad for rebels! How kind all my friends are! If Christ, while on earth, had had such attention paid to him, how much less he would have suffered! But he drank the wormwood and the gall, that we might have all those blessings we now enjoy."

Two gentlemen from Utica called to see him on Sabbath evening. To them he said—"I wish to die. I am afraid to live, though I know God could keep me. God has granted me the sweet comfort of pardoning grace. O, how he has shined into my soul by the joys of the heavenly world, and now continues unto me the joys of his salvation. Carry to your friends in Utica this text—"*Prepare to meet thy God.*" Tell the professors to live like converts. Tell the converts to live so as not to lose their "first love;" then they will be always converts."

One of his physicians brought with him a little son, who was impenitent. He took him by the hand and said—"O, you are an enemy of Jesus Christ. How would you feel to be in my place?" He then said, "Sing and pray." Being asked what they should pray for—"Pray," said he, "for that dying boy." During the night he would often break out in agonising prayer for sinners at the factory in that neighbourhood.† On a subsequent day he said, "Lord Jesus, come, receive my spirit. I want to go right up to thee;" at the same time, lifting up his head. Being filled with distress, he said to one of his sisters, scarcely knowing what he said, "Take my place." He was asked, if he was willing any one should take his place. Immediately he answered—"No. No. No." At one time he said—"I think it requires more grace to be willing to live than to be willing to die. I think it is a temptation of Satan that I should be afraid to live." On one occasion, he was asked, if he expected to live through the day. He replied, "I have no expectation about it. That I leave with my heavenly Father. When he calls, I am ready to go. If my soul was released from this clog, I do not know where it would go; but I believe that it would soon find Jesus. Communion with Christ on earth is like heaven began below." How, it was then asked, shall we get this feeling?—"Live," he said, "as young converts do. Get your first love." On hearing the sound of prayer in another room—"Why," he said, "don't they plead like lawyers?" "Where," said he, at another time, "where is my bible, that holy, blessed book?" He clasped it in his hands, raised his eyes to heaven, and said—"O the amazing, infinite mercy of God to such a vile worm. Angels and all glorified spirits will admire God's mercy to all eternity. Yes, and devils will admire; for they, at the day of judgment, will know how wicked I have been; for my bible tells me, God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." He was much delighted with singing, and would join in the exercise, even when he had lost the power of articulation. At one time he said—"Why do they always sing such joyful tunes. We have not got to heaven yet. We are not free from sin." To one of his attendants he said—"O, heaven, sweet heaven. If this is delusion, as some say, blessed delusion! The Lord is merciful, very merciful. I am naturally prone to sin and to forget God. But O, how good he is, to make such a manifestation of himself to me. God says, *seek first* the kingdom of heaven and his righteousness: He says SEEK FIRST, but we say seek SECOND: He says seek MY righteousness, but we seek OUR OWN." When his friends feared he would hurt himself by talking, he said—"What is this poor body, if I can do any thing to glorify God?" In prayer, he said—"I know I am struggling with death; but, O Lord, keep me from the tempter; and help me, blessed Jesus, to sing grace, grace, grace. If I live or die, let me glorify thee. Death is gain; but I give up all into thine hands." When enquired of, if he should not like to live, if he could be the means of doing good and saving souls, he said—"Oh, yes; that would be blessed: But I am in a strait betwixt two, having a desire to depart. Pray for me. O, I think that I am not willing to give up all. It is a temptation. Pray that my sins may be forgiven, now that I may give up all. After prayer he was enabled to say—"The will of the Lord be done," and said he had been wicked in having any desires of his own respecting death. Again he said—"O, mother, I want you to admire the faithfulness of God, that when my heart so departs from him, he should pull me back." "Rejoice and pray," he said, "all the while; pray for sinners; pray for the factory;" and again, "pray for the glory of God." Clasping his hands, he prayed in agony that God would have mercy on dying sinners. "Save, O Lord, the multitude going down to hell." Looking up to his friends, he said—"Don't live as I have done. In all things glorify God;" and with much emphasis he added—"*Whatsoever* ye do, whether ye eat or drink," &c. "Do have faith. O, how easy! What an easy thing it is to come right up to your heavenly Father, and take hold on him."

Wednesday morning, at half past five o'clock, he expired, with no apparent agony—without a struggle or a groan. His last words were—"What a glorious scene! I behold a part of the image of my heavenly Father." Heb. xi, 14. "He, being dead, yet speaketh."

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* A part of the text which was the means of his conversion.

† A revival has since commenced there.

POLITICAL.

CONGRESS.

The Senate, at the date of our latest accounts, were still engaged with the trial of Judge Peck. The examination of the witnesses and other testimony, was closed, and the counsel had commenced their arguments.

In the House of Representatives, on Monday the 10th inst. Mr. Trezvant, of Virginia, offered the following resolution:—

Resolved, That the committee of ways and means be instructed to report a bill to reduce the existing duties on imported goods, to take effect after the payment of the public debt, so as to raise a revenue adequate to the support of the government under an economical administration of its affairs.

On the question, whether the house would consider the resolution, the yeas and nays were called, and were, yeas 73, nays 111. So the house refused to consider the resolution.

On Tuesday, Mr. Haynes submitted the following resolution; and remarked, on offering it, that, as the subject of it was interesting to every part of the community, he hoped it would not be denied the courtesy of a consideration:—

Resolved, That the committee of ways and means be instructed to inquire into the expediency of reducing the duty on brown sugar, imported into the United States from foreign countries.

On the question of considering it, the yeas and nays were taken, and were, yeas 89, nays 85.

So the house resolved to consider the resolution; and Mr. Haynes spoke in support of it till the expiration of the hour allotted for resolutions.

On Wednesday, Mr. Haynes concluded his remarks, and was followed by Mr. Alexander until the expiration of the hour.

The general appropriation bill was then taken up. Mr. Stanberry moved *to strike out the salary for the present year of the minister to Russia*, as the President had stated we were not represented there; nor was it probable, said Mr. S. we soon would be. The house adjourned before the question was taken.

The House of Representatives have passed a bill, giving authors and proprietors the copyright of their works for twenty-eight years, with the right of renewal to them, their widows and children, for fourteen years more; and it is believed the bill will pass the Senate.

STATE LEGISLATURE.

Saturday, Jan. 15.—In the Senate, Mr. Seward offered the following resolution, which on motion of Mr. Barton, was laid on the table:—

Resolved, That the superintendent of the salt springs and the inspector of salt at Salina, report to this house such information as they may possess in relation to the frauds practised at that place upon the revenue arising from the duties upon salt together, with copies of any examinations and depositions relating to that subject which have been taken by them or either of them, or under their or either of their direction.

In the Assembly, a bill was passed, to authorise the supervisors, justices and town clerks of the towns in Albany and Otsego counties, to audit and certify all accounts against their respective towns.

Monday, Jan. 17.—In the Senate, the resolution offered yesterday by Mr. Seward, relative to the frauds committed at the salt-springs, after a considerable debate, was referred to the committee on finance, ayes 16, noes 7.

In the Assembly, the annual reports of the comptroller, the treasurer, and the canal commissioners, were received and ordered to be printed.

Tuesday, Jan. 18.—In the Senate, the business transacted was unimportant.

In the Assembly, Mr. Gansevoort, from the committee on banks, reported bills to renew the charters of the Tradesmen's, New-York, City, Union, Phenix, Merchants', and Mechanics' banks, and the bank of America; all in the city of New-York. They are to be subjected to the safety fund law, and to signify their assent by the 18th of July next.

A message was received from the Governor, recommending a special circuit court, for the trial of causes arising out of the Morgan affair; which was referred to the committee on that subject.

Wednesday, Jan. 19.—The Senate was principally occupied as a court of errors.

In the Assembly, several local bills, of little importance, were passed.

Thursday, Jan. 20.—The Senate were engaged, in committee of the whole, on a bill authorising the sale to John Greig of 250 acres of land, in the New-Stockbridge or Oneida reservation; but no vote was taken upon it.

In the Assembly, Mr. Otis, from the committee on the abduction of Morgan, reported a bill, directing a special court to be held in Niagara county, on the 4th Monday in February, and to be adjourned from time to time, if necessary, until the business is finished.

Several of the bills to renew the charters of the New-York banks, were passed in committee of the whole, with amendments, and the others were referred to the bank committee, to be amended in like manner.

Friday, Jan. 21.—In the Senate, no business of importance was transacted.

In the Assembly, the bills to renew the Tradesman's, the New-York, and the City banks, were read the third time, and passed unanimously.

The rest of the day was occupied on the bill to appoint a vice-chancellor in the first circuit. The bill was finally laid on the table.

FOREIGN.

The Boston papers contain news from England, by way of Halifax, to the 11th December, two days later than before received.

The apprehensions of a war in Europe are said to have nearly ceased; and the riotous disturbances in England have in a considerable degree subsided. The cause of reform in the British parliament was rapidly gathering strength; and it is said that the landlords have generally consented to reduce their rents, and the clergy their tithes. Enquiry and retrenchment appears to be the order of the day.

Bolivar.—A letter, dated the 16th November, written by Bolivar, has been received in Washington. The Intelligencer says, he is not only silent as to any illness or ill health, but expresses himself throughout in a tone of cheerfulness. We are induced to hope, therefore, that the report both of his disease, and dangerous illness, is incorrect.

DOMESTIC.

Georgia and the Cherokees.—The following article, on this subject, is from the Georgia Journal of the 28th ult:—

Our Indian affairs are rapidly approaching a crisis. The reader will remember the resolutions adopted in consequence of the citation served upon the Governor, as published in our last paper. In obedience to the last of them, an express was dispatched to Hall county, at 12 o'clock, on the night of their passage, and reached the sheriff on the day appointed for the execution of Tassels. Eberhart, the sheriff of Hall county, had been served with a citation from the supreme court of the United States, which he had determined to disregard, even if he had received no instructions from the state authority. Tassels was hung pursuant to his sentence.

During the past week the Governor received the following letter, by special messenger:—

HEAD OF COOSA, CHEROKEE NATION,
December 20, 1830.

To His Excellency George R. Gilmer,
Governor of the State of Georgia.

SIR—You will please to take notice, that on Saturday the fifth day of March next, at the city of Washington, in the district of Columbia, the Cherokee nation will, by their counsel, move the supreme court of the United States, which is expected to be then and there in session, for an injunction, to restrain the state of Georgia, the Governor, attorney-general, judges, justices of the peace, sheriffs, deputy-sheriffs, constables, and all the other officers, agents and servants of that state, from executing and enforcing the laws of Georgia, or any of those laws, or serving process, or doing any thing towards the execution of those laws, within the Cherokee territory, as designated by treaty between the United States and the Cherokee nation. The motion will be made on the grounds set forth in the bill, a copy of which will be handed to you with this notice, which bill will be supported by the necessary affidavits and documents.

JOHN ROSS,
Principal Chief of the Cherokee Nation.

The bill referred to in the letter, consists of nine closely printed foolscap pages, and is endorsed thus:—

SUPREME COURT OF THE UNITED STATES.
The Cherokee Nation, vs. The State of Georgia.
BILL IN CHANCERY.

It commences thus:—"To the honourable the Chief Justice, and the Associate Justices of the Supreme Court of the United States, sitting in chancery:—

"Respectfully complaining, shew unto your honours, the Cherokee nation of Indians, a foreign state, not owing allegiance to the United States, nor to any state of the Union, nor to any other prince, potentate, or state, other than their own," &c. &c.; and concludes, after a detailed statement of their grievances, with praying that the state of Georgia, her officers and agents, civil and military, may be enjoined and prohibited from executing the laws of said state within the boundary of the Cherokee territory, as prescribed by the treaties between the United States and the Cherokee nation, or interfering in any manner with the rights of self-government possessed by said nation within those limits; and that the two laws of Georgia, passed in 1828 and 1829, asserting the jurisdiction of said state over said nation, may, by a decree of the said court, be declared unconstitutional and void.

Hints.—The National Intelligencer is indebted to a friend for the following hints, worthy of consideration:—

1. The signature of the chief justice of the United States to a writ of error is merely formal. The clerk prepares the writ, and no judge of the supreme court, in ordinary cases, sees or hears of it till it is returned.

2. The 11th amendment of the constitution prohibits suits against particular states. But, in Cohens vs. Virginia, it was held that a writ of error is not a suit within this clause of the constitution. The United States are exempted from suit; but nothing is more customary and regular than a writ of error upon a judgment obtained by the United States.

3. *Quere.*—Whether the supreme court can take official notice of the death of the plantiff in error, (in the case of the executed Indian), until it is regularly suggested on the docket; and until that is done, must not the court enforce its process?

North-Carolina vs. Nullification.—The following resolutions were recently passed by the House of Commons of North-Carolina; the first by a vote of 87 to 27, and the second unanimously, yeas 112:—

Resolved, By the General Assembly of North-Carolina, that although the tariff laws, as they now exist, are in the opinion of the Legislature, unwise, unequal in their operation and oppressive to the southern states, yet this Legislature does not recognise as constitutional, the right of an individual state of the Union to nullify a law of the United States.

Resolved, That in the sentiment, "this Union must be preserved," we recognise principles which challenge the approbation of every republican, and which promise to save the republic from disunion and anarchy.

Mr. Henry, of Fayetteville, in the course of his eloquent remarks, said—"Mr. Chairman, nullification is treason; and they who advocate it are traitors to our dearest rights. I say this, Sir, on my individual responsibility; let gentlemen make the most of it. They who endeavour to foster a spirit of disunion, with a view to effect the everthrow of our beautiful fabric of government, deserve to expiate their crimes upon the gallows—

—"And doubly dying, to go down
To the vile dust from whence they sprung,
Unwept, unhonour'd, and unsung."

Bad Travelling.—The stage which left Hudson on the morning of the 16th inst. for Albany, did not arrive at the latter city until the evening of the next day; the road being almost impassable from the depth of the snow. The mails between New-York and Albany were very much retarded from the same cause; and the snow is so deep in Philadelphia and its vicinity, that the western mail, which left that city on the 15th inst. was brought back, the roads being impassable. In New-York, the snow fell on the 15th and 16th, eighteen inches, being more than has fallen there at one time, for the last sixteen years. The storm appears to have extended along the whole coast, and the snow is unusually drifted.

Flour.—The latest advices from Europe are from the Mediterranean, up to the 13th December, received last week. Letters say that an active demand for flour existed at Constantinople, Smyrna, &c. Malta had been swept to supply the Ionian islands, depending on low rates in the United States, for supplies for themselves. Flour was reported current at Smyrna and Constantinople, at $10 per barrel. Thus it will be seen that in the regions of the usual grain countries a short supply is apparent.—*N. Y. D. Adv.*

New-York Market.—The latest accounts from New-York, represent that the demand for flour was again very active. Western flour was sold at $6.62 a $6.75; and some of the holders were asking $7.

Original Title of the Pilgrims to the Soil of New-England.—On the 16th of March, 1621, an Indian came alone into the town of Plymouth, and informed the inhabitants, that "the Indians of that neighbourhood died of an extraordinary plague about four years ago; and that there was neither man, woman or child remaining; and he had no doubt but that the Great Spirit sent the plague, to make room for the English." Through this Indian, whose name was Samoset, the colonists became acquainted, and formed a league with Massasoit, the principal Indian chief of the country, and this league was inviolably observed for more than fifty years. It was from the name of this chief that this province, after the union of Boston and Plymouth colonies, was called Massachusetts.

The Red River.—The bold, rapid, and until now unfathomable stream, Red river, which has for years wafted on its tranquil bosom to the emporium of nations, the fruits of the prolific soil through which it glides, owing to the unparalleled drought with which we have been visited during the last summer, has changed the course which it has run for centuries past, and is at present, (5th November), and has been for many days, flowing in a different direction. And notwithstanding all which circumstances, our village has been attended with excellent health, and our planters boast of much better crops than they have had for many years.—*Natchitoches paper.*

Shipwreck.—The schooner Emily, Captain Randall, was wrecked on the shoals, near Point-Huron, on Lake St. Clair, on the 15th ult. and some of the crew, including the captain, perished. Five men escaped in the boat, but were unable to return to the wreck.

Appointments—Oneida County.—James D. Stebbins, commissioner of loans: B. B. Lansin, notary public: James Hooker, Norman Tryon, and Sylvester W. Higgins, auctioners.

The population of New-England, as ascertained by the late census, is 1,949,882. The population of the state of New-York, as nearly as is yet ascertained, is 1,934,398.

Counterfeit five dollar notes of the Ogdensburgh bank are in circulation; but there is not the slightest resemblance between them and the genuine notes, except in the signatures and filling up.

NOTICE.

The Presbytery of Watertown will meet by adjournment, at Watertown, in the session house, at half past 6 o'clock, P. M. on the 7th of February.

The anniversary of the Benevolent Association will be held at the same village, in the meeting-house, on Wednesday the 9th of February. The exercises will commence at half past 10, A. M. and will be, a sermon and the administration of the Lord's supper, in the morning; the annual report and addresses, in the afternoon. A collection will be taken up, to defray the contingent expenses of the Association. The friends of the Association from the neighbouring towns are invited to attend.

G. S. BOARDMAN, S. Clerk.
Watertown, Jan. 22, 1831.

NOTICE.

The annual meeting of the Herkimer County Bible Society will be holden at the court-house, in the village of Herkimer, on Tuesday the 8th of February next, at 10 o'clock, A. M. It is requested that each of the Town Societies will be represented, and each, at that time, send its report of the general situation of the Society, and particularly whether the destitute within its bounds have been supplied with the scriptures.

It is expected that this meeting will be an interesting one; and it is hoped that all who take an interest in the bible cause will attend.

Jan. 21, 1831. L. FORD, Sec'ry.

TEMPERANCE MEETING.

A meeting of the Norwich Temperance Society will be holden at the presbyterian meeting house of Union Society, Sauquoit, on Saturday the 29th of this month, at 1 o'clock, P. M. An address will be delivered by a gentleman from Utica. Preparation is making for the execution of sacred music adapted to the occasion.

By order of the Executive Committee,
Jan. 22, 1831. L. BISHOP, *Sec'ry.*

CENTRAL AGENCY.

The affairs of this department of the home missionary enterprise have been very successfully conducted during the past year, by the agent, Rev. Ralph Cushman. Since his removal to the valley of the Missisippi, his place has been temporarily supplied by Mr. C. Hall, assistant secretary of the Parent Society.

We are now happy to announce, that Rev. O. P. HOYT, late minister at Potsdam, N. Y. has been engaged as permanent Agent and Corresponding Secretary of the Central Agency, and will enter immediately on the work. From his deep interest and experience in the cause of Domestic Missions, the destitute and feeble churches on this field have reason to hope for an efficient sympathy.

All communications for the American Home Missionary Society, from within the agency, are in future to be addressed to *Rev. O. P. Hoyt, Cor. Sec'ry Western Agency, Utica.*

ABSALOM PETERS,
Cor. Sec'ry A. H. M. Society.
Jan. 15, 1831. 2w

A special meeting of the Directors of the "Central Agency," will be holden at Utica, on Thursday, the 3d day of February next, at 9 o'clock, A. M. For important reasons, a prompt and general attendance is desired.

O. P. HOYT, Cor. Sec'ry.

NOTICE.

The next stated meeting of the Presbytery of Oneida, will be held at the lecture room of the Bleecker street presbyterian church, Utica, on Tuesday the *first* day of February, at eleven o'clock, A. M.

Reports of all that has been done by our churches for benevolent objects will be expected at the commencement of the session, agreebly to a resolution passed at the last annual meeting. R. EVERETT, *S. Clerk.*
Utica, Jan. 15, 1831.

DEATHS.

In this village, on the 16th inst. Mrs. *Rachel B. Balch*, wife of Mr. V. Balch, of the firm of Balch, Stiles & Co. of New-York, and daughter of Mr. John Welles, of this village, aged 29.

On the 18th inst. very suddenly, Mr. *Z. H. Cooper*, of the late firm of Cooper & Ellis, of this village.

In Sauquoit, Oneida co. on the 17th inst. after a short illness, Mr. *Robert Holmes*, of the firm of Savage, Moore & Co. paper manufacturers, aged 30.

In Hartford, Con. on the 30th ult. Miss *Alice Cogswell*, daughter of the late Dr. Mason F. Cogswell, aged 25. She was deprived of hearing and speech, by the spotted fever, when between two and three years of age. In this affliction, God had designs of mercy, which the wonderful workings of his Providence, have since most clearly unfolded. She was to be the instrument of immense good to her companions in misfortune. Who could be better fitted than herself, to excite a deep and general interest in *the deaf and dumb!* Her intelligent features; her blooming face: her sprightly manners; her winning comeliness; her tender age; her thirst for knowledge; her gratitude for kindness; her sad deprivation; all these plead for herself, and for others in the same condition, with an eloquence that was irresistible. Who could be better fitted than her father, to project, and carry into effect, some place for their relief! His education; his character, both private and professional; his extensive influence; his ardent benevolence; his persevering zeal; these marked him as *the very person*, in whose family such an affliction should fall, in order to make it the surest source of blessings to himself and to thousands. And most patiently, nay, even cheerfully, did both he and his daughter submit to this trial, deeming it a happiness and a privilege to suffer, that other sufferers might be relieved. Such was the origin of the *American asylum for the education of the deaf and dumb in this city*, and such the instrumentality which the deceased had in its establishment. She lived to partake largely of its benefits, and to furnish, in the developement of her fine mind and amiable feelings, one of the most striking specimens of what can be accomplished in the education of the deaf and dumb. Her intelligence; her command of language, and the ease with which she communicated her ideas; her affable and elegant deportment; her cheerfulness; her dutifulness and affection in the more endearing relations of life; her lively interest in her fellow-sufferers: her general kindness and good will; made her peculiar misfortune almost, if not quite, forgotten, and shed around her character a loveliness well-befitting *the daughter, the sister, and the friend.* What a privilege, that she was taught the truths of the gospel! What a striking illustration does her case afford, of the importance of *teaching these truths to the deaf and dumb!* Her intimate friends, for a long time past, have noticed the increasing interest which she has taken in the concerns of her soul, and that, in her life and conversation, she had begun to exhibit "the peaceable fruits of righteousness." Jesus Christ, we would humbly hope, as she often did during her last sickness, was truly the object of her ardent faith and love. *His name* would arrest her attention, and appease her bodily sufferings, when nothing else would. On Him, as her only and all-sufficient Saviour, she expressed her entire reliance; and with Him, and her deceased parent, we indulge the consoling belief, her spirit is now united in the mansions of eternal rest.—*Con. Observer.*

At Algiers, on the 30th July last, Dr. *Jacob Jamison*, surgeon's mate on board the United States frigate Java, aged about 29. This young man (says the Buffalo Journal) was literally "a son of the forest," for he belonged to the Seneca tribe of Indians, and was well known here, having studied his profession with Dr. Chapin, in this village. His genealogy bespeaks, indeed, "native blood alloyed," for he was grandson to the white woman, Mary Jamison, whose memoirs were published a few years since, and which have been read with so much interest.—After completing his studies here, with credit to his ability and industry, he obtained, through the agency of friends, his appointment in the navy, some two years since; and we learn that in that short period he had rendered himself a favourite on ship-board, by his professional skill and gentlemanly deportment, and that he died universally regretted.—*Buffalo Journal.*

FANCY & MILITARY CAP STORE.

THE Subscriber has commenced the manufacture of Men and Children's Cloth, Silk, Leather, and other *CAPS*, for winter and summer wear.

Warranted Fire *BRICK*, suitable for furnaces and the backs of kitchen fire-places.

Several Building Lots and small Dwelling-Houses for sale.

Utica, Jan. 24, 1831. THOMAS F. FIELD. 4w3

A SMALL FARM FOR SALE.

THE Subscriber, being about to remove to an adjacent society, offers for sale a convenient HOUSE and BARN, and sixteen acres of Land. The buildings are principally new; the land is of an excellent quality, and under a good state of cultivation. There is a good well of excellent water within a few rods of the house, which never fails, and is equal to any rain water for washing. This property is situated on the public road from Rome to Trenton, about eighty rods from Floyd corners, (the centre of the place), twelve miles from the flourishing village of Utica, and six miles from Rome. The situation is very pleasant and healthy. It would be an advantageous situation for a farmer, almost any kind of a mechanic, a physician, or any other professional man. The Subscriber having purchased the right of soil, will be able to give an indisputable title. The terms of payment will be made accommodating to the purchaser. The above property, if not sold, will be rented in March or April next. For further particulars enquire of the Subscriber, on the premises.

S. W. BURRITT.
Floyd, Jan. 24, 1831. 4w6*

STRAYED,

FROM the Subscriber, the latter part of November last, a dark brown COW, with a still darker face, and white flanks; well built, but of moderate size.—Whoever will give notice where she may be found, shall be compensated. CHARLES HASTINGS.
Jan. 25, 1831. 4w2

NEW BOOKS.

JUST received at the Depository of the American Sunday School Union, Utica—
Life of St. Paul: Grand Father Gregory:
Evening Recreations, in a series of Dialogues on the Geography and History of the Bible:
Life of Mrs. Judson, with an account of the Baptist mission at Burmah:
Jesus Christ the Child's best Teacher:
Mary Scott, or the Child I loved at the Sunday School: The Hills:
Together with an entire assortment of the Union's Publications.

Orders addressed to the Agent, No. 137, Genesee st. will receive immediate attention. *Jan.* 18, 1831. 1

LEFT at our Bake-House, about the middle of October last, a Keg or Half-Barrel of HONEY. The owner is requested to call, pay charges, & take it away.
Utica, Jan. 18, 1831. I. & I. THURBER.

GOODS AT COST.

THE Subscribers, wishing to close the concerns of the late firm of SHEARMAN & THOMSON, as soon as may be, offer their Stock of Goods, in lots to suit purchasers, for cash or approved paper, at *COST.*

ROBERT SHEARMAN.
SAMUEL THOMSON.
Utica, Jun. 11, 1831. 2w4

WILLIAM WHITELEY,

MUSICAL INSTRUMENT MAKER, and MUSIC SELLER, on the corner of Genesee and Whitesboro' streets, No. 29, up stairs, Utica.

Patent and all other Flutes, Clarionets, Flageolets, Fifes, and all other Wind Instruments, Bass Viols, Violins, Bows and Strings, Bassoons, Serpents, and Clarionet and Bassoon Reeds, wholesale and retail.

☞ Instruments repaired. *Jan.* 11, 1831. 2m3

THOMSON's
CELEBRATED STOMACH RESTORATIVE, or *Anti-Dyspeptic* WINE BITTERS.

THE salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel, opium, nitre,* and *ratsbane.* ☞ Prepared by GEORGE F. FOWLER, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan.* 4, 1831. 1

NEW BOOKS.

HASTINGS & TRACY, No. 94 Genesee-street, have just received the following books:—

Atlantic Souvenir, for 1831, Murray Street Discourses, Advice to Young Christians, Memoirs of Dr. Payson, (new supply); Blake's Botany, Parkhurst's 1st Lessons, Worcester's First Book of Geography, Mental Discipline, by J. F. Burder, Bush's Life of Mohammed, Scott's Demonology, Thorough-Bass Primer, by J. F. Burrowes.

H. & T. have a general assortment of Theological, Medical, School and Miscellaneous Books, and a supply of stationary, now on hand, and for sale on the best terms. *Utica, Dec.* 28, 1830.

MUSICA SACRA.

THE 9th edition of the MUSICA SACRA is just published and for sale by HASTINGS & TRACY.
Dec. 28, 1830.

A FRESH SUPPLY OF GROCERIES,

JUST received by PARKER & HASTINGS, No. 90, Genesee street, comprising a very large and general assortment of articles in their line of business, among which are—
100 chests Hyson, Young Hyson, Hyson-skin, Tonkay and Black Teas, of fresh importations:
30 hhds. St. Croix, Muscovado & N. Orleans Sugars:
50 boxes Loaf & Lump Sugars: 40 hhds. Molasses:
200 boxes Bunch, Muscatel and Bloom Raisins:
30 kegs Raisins: 100 boxes Herring:
40 bags Coffee: 250 qtls. Cod & Scale Fish:
100 bags Shot, assorted numbers, &c. &c.
Which are offered at wholesale or retail, at a small advance from cost. *Utica, Dec.* 14, 1830. 50

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

TO DISCHARGE FROM DEBT.

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art. 3, relating to "voluntary assignments made pursunt to the application of an insolvent and his creditors."]

HUGH WYLIE, of Westmoreland, Oneida county; notice first published January 25, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 6th day of April, 1831, at ten o'clock in the forenoon. 4w10

NOTICE is hereby given, that an application will be made to the Legislature of the state of New-York, at the next session thereof, for the passage of an act to incorporate a company, to make and construct a Rail-Road from the city of Troy, by way of Lansingburgh and Waterford, through Ballston or Saratoga Springs, and the counties of Schenectady, Montgomery, Herkimer, and a part of Oneida, to Utica, or by some other convenient route from Waterford, with a capital of six millions of dollars, with the right to increase the same, if necessary, and with the privilege of contracting with the Union Bridge Company, for connecting the passage of the Hudson with said bridge."

Lansingburgh, Dec. 13, 1830. 1w6

POETRY AND MUSIC.

From the London Youth's Magazine.

TO THE BODY.

Dear friend of life's long passage,
  I've heard our Father's voice,
"To quit thee," is the message,
  And dost thou not rejoice?
What though our present union
  Dissolves, and dies away?
A closer, blest communion,
  Awaits the judgment day!

Oh! why this woful sighing,
  These tears that flow so fast?
Shrink not: The pain of dying
  Will very soon be past.
Why should grim death alarm thee?
  His power is broken down,
He cannot, dare not harm thee.
  No; he can only frown.

Or, dost thou fear the terrors
  Of the cold, silent tomb;
That lonely place of horrors,
  That realm of dreaded gloom?
But O, beloved, hearken;
  It has no hold on thee:
Its iron bands are broken;
  Destroy'd its victory!

Or, is thy heart yet cleaving
  To the fair scenes of earth?
Oh yes; 'tis painful leaving
  The place that gave you birth.
But spurn this lower feeling;
  Thy mansion is above,
A bright, eternal dwelling,
  Bought by a Saviour's love.

Though to that mansion going,
  That place of Jesus' love,
With God's own glory glowing,
  I feel the parting move:
These earthly passions, bending
  Around me yet so fast;
Yes, I shall feel them clinging,
  Till heaven's bright doors are past.

For though throughout our journey
  We many woes did meet,
Faint with distress, and weary,
  Our joys were also sweet.
Yes, none could know our sorrow,
  Our griefs, our secret care,
Nor when relief did follow,
  The consolation share.

Oft evils would surround us,
  And doubts bright hope would shroud,
Despair has oft around us
  Cast an involving cloud.
Then blest were those glad moments,
  When God, with cheering ray,
Reviv'd our lov'd enjoyments,
  And shone our gloom away.

Beloved, I'm departing,
  Thy anguish gives me pain,
But we shall meet, where parting
  Will ne'er molest again.
See, from the skies descending,
  A radiant angel-band;
Beneath their charge I'm tending,
  To dwell at God's right hand.

MUSICAL EXPRESSION.

The following remarks on this subject, are for the most part timely and judicious.—

We may form some idea of expression, by comparing the tone and manner of the school-boy when reading his allotted task, with the earnestness of the same boy when endeavouring to persuade his parents to grant him some indulgence, or pleading his cause against some of his mates, who may have injured him. Or to make the subject still more plain, compare the effect produced by some of our most powerful orations, when rehearsed by our best speakers in public schools, with that which was produced by the original speaker. The imitator may follow the rules of oratory even more strictly than the orator himself, but unless he enters deeply into the subject, and make it his own, he only gets the praise of being a good speaker; no one thinks of being moved by the sentiment he advances.

The same is true with regard to the vocalist. His voice may be melodious to perfection; every word, syllable and letter may be distinctly articulated; his accent, emphasis, and cadence, may be strictly correct, and he may abound in the artificial graces of music; but if he wants expression, we shall only admire his execution, while our hearts are unaffected. As I said before, no rules for expression can be given. It does not consist entirely in singing loud or soft, fast or slow. The directions in "Worcester's Watts," may be good, as far as they go, and undoubtedly are an assistance; but still, I believe it is impossible for any person, whose heart is not deeply engaged in the subject of the words, to express them in such a manner as that they shall have the desired effect. It is no less true in singing than in speaking, that a man will express what he feels; and if a person sings words, the sentiment of which he does not feel, it is at best, "but a solemn sound upon a thoughtless tongue." Here then, we see again, the impropriety of giving up the management of church music to those, who "have not the fear of God before their eyes." It is utterly in vain to hope for good sacred music, till the church arise and take the management of it themselves; till singing is considered an exercise too sacred to be publicly profaned by the openly vicious; till teachers of sacred music are considered teachers of religion; and singing schools are considered religious meetings and nurseries of piety, rather than resorts for the lovers of vain amusement.—*Vt. Chron.*

As to the subject of rules, while we are free to admit that they are inadequate to the purposes of expression; we would not forget that they are of great use to any one, who, with a feeling heart, and a cultivated ear, properly avails himself of their assistance. Mere cultivation, however, is a poor substitute for religious principle and pious fervour. Both should, as far as possible, be combined; but by all means, let us have the latter.

MUSICAL ARTICULATION.

The following illustration of the common errors in articulation, will be readily appreciated by the intelligent vocalist. It has been furnished by an able correspondent of the Vermont Chronicle:—

I speak the more confidently upon this subject, because every person, who is not hard of hearing, can tell whether words are distinctly pronounced, and satisfy himself whether I magnify this evil. But it is not quite so easy to discern the precise points of failure. In order to render these apparent, let us take for example the tune called Silver Street, including the chorus. The words, as heard from the lips of some of our singers and teachers of singing, who endeavour to speak plain, may be thus expressed:—

Come, soundiz praza broadandymzov, glow-wo-re-e sing,
Jehovawiz thau so-wo-woovrin Go, Thau u-wu-universal King.
Prazyethau Lo-word Halleluyar, &c.

By careful attention, and a thorough stretch of the imagination, a person might ascertain that this was the verse commencing—

"Come, sound his praise abroad."

Now if we examine this example, we shall see that many of the letters, as *y*, in *glory*, and *e*, in *the*, are not pronounced right.—Consonants belonging to the end of the word are prefixed to the word succeeding; two or more words are joined together; words even of one syllable are divided; and many letters and syllables are introduced. If, moreover, one half of the letters are not pronounced at all, which is frequently the case, who, I ask, can ascertain the subject of the words? We might as well undertake to decypher the Egyptian hieroglyphics.—Now I ask again, what object is accomplished by such music? But where is there a Christian, who would not tremble at the thought, of substituting instrumental music for vocal, in the sanctuary?

MISCELLANEOUS.

"THE VISIBLE CHURCH."

The following "case of discipline" has been proposed to the editor of the Philadelphian, "by two clerical brethren, who live one thousand miles apart:"—

"A communicant in a presbyterian church has withdrawn from the same, and connected herself with a Roman catholic church. *Query.* What ought the church session to do in such a case?"

In reply, Dr. Ely, the editor, mentions the case of three females, who had withdrawn irregularly, and joined the Roman catholic church. He says, "Had these females asked letters of dismission before they had departed irregularly, we would have dismissed them with a certificate of their character, and with a letter of recommendation, which should have acknowledged the membership of Roman Catholics in the visible church of Christ; while it contained a protest against the papacy and its abominations. In the same manner we would dismiss a communicant to the episcopal church, without admitting the divine right of diocesan episcopacy; or to the baptist church, without admitting the invalidity of infant baptism, or that there is any scriptural requisition for immersion. The presbyterian church has admitted, instead of having denied, the validity of ordination and baptism by ministers of the Roman catholic church; and consequently does not necessarily, in her judgment, exclude all of those congregations from the pale of the christian community."

Some Presbyterians are protesting against this doctrine, and we think, with good reason, for we do not consider any thing *visible* which does not appear to exist. To us, the Doctor's reasoning appears perfectly unintelligible, except on the supposition that he regards visible membership in the church of Christ, as something conveyed mechanically, by certain motions of lips, elbows, &c. considered merely as motions. This error exists in a great many places, where it is not suspected.—*Vt. Chron.*

EARLY CONVERSIONS.

The editor of the Portland Mirror has commented on Dr. Bates' unhappy remarks about the delusiveness of early conversions. He thinks it altogether an assumption, without ground, where the learned President declares, that

"Most of the spurious cases of hopeful conversion, and most of the apostacies which bring reproach upon the christian name, occur among the younger members of our churches."

Speaking of his own experience as a pastor, Mr. Cummings relates what was done in a revival where there were conversions among the very young:—

"From the influence of the prejudice, that young persons would almost of course backslide and fall, we were almost fearful to admit them into the church; we hesitated and dissuaded, till we feared we were wronging Christ's lambs of the food which he had provided for them, and to which he had bid them welcome. They were received. Eight or nine years have elapsed, without a single cause of regret arising from the circumstance of the *youth* of any one. Of fifty or sixty subjects of a revival, the youngest three (and one of these was as young as eleven years) have been as exemplary as any three members of the church of any age or standing. The youngest members of the church have not been those who have caused the greatest grief to the brotherhood, or been the most frequently liable to discipline."

THOMPSON AND COWPER.

There are few who do not love to contemplate the two great masters of descriptive English poetry, Thompson and Cowper; with whom we seem to converse with the intimacy of familiar friends, and almost forget our veneration for the poets, in our love and admiration of the virtues of the men. Both had minds and hearts which were touched with a feeling of the beauty, and fitted to enjoy the influences of nature; and the poetry of both was elevated, if not inspired, by religious veneration of the great Author of the grand and beautiful. The view of Thompson was bold and wide; it comprehended the whole landscape; he delighted to wander by the mountain torrent, and in the winter's storm; and it seemed as if the volume of nature was open and present before him. It is not so with Cowper. His lowly spirit did not disdain the humblest thing that bore the impress of his Maker's hand; he looked with as keen an eye of curiosity and admiration upon the meanest flower of the valley, as upon the wide expanse, glittering in the pure brilliancy of winter's evening, or bright with the dazzling glory of the summer noon. He made the voice of instruction issue from the most familiar things, and invested them with beauty, hourly seen, but never felt before; and he painted them all with the pure and delightful colouring of simplicity and truth.—*North-American Review.*

VIRTUE WITHOUT RELIGION.

Virtue may exist, and in such a degree too, as to constitute it a lovely object in the eyes of the world; but if there be in it no reference of the mind to the will of God, there is no religion in it. Such virtue has its reward in its natural consequences, in the admiration of others, or in the delights of conscious satisfaction. But we cannot see why God will reward it in the capacity of your Master, when his service was not the principle of it, and you were therefore not acting at all the part of a servant to him; nor do we see how he can reward it in the capacity of your Judge, when, in the whole process of virtuous feeling, and virtuous sentiment, and virtuous conduct, you carried in your heart no reference whatever, for a single moment, to him as your lawgiver.—*Dr. Chalmers.*

EXTREME UNCTION.

A celebrated university was once so much in the practice of conferring a D. D. upon every rev. gentleman who was about going into his grave, that the bestowing of a D.D. has come, in this part of our country, to be called, *The administering of extreme unction.* We are grieved to find that our rev. clergy are likely to be deprived of this consolation, by the Ohio "Western Reserve Synod." Could a few of that Synod but have known what a soothing application it is, we hardly think they would have been disposed to deprive their brethren of the benefits of it. *Boston Recorder.*

HOW MEN ARE DRAWN TO CHRIST.

Luther, in his original style, says, "God does not draw men as the hangman pulls a thief up the ladder, and on to the gallows; but he kindly allures and attaches them to him, as a benevolent man attaches people to himself by his friendly and humane intercourse with them. So God allures and gently draws men to himself in such a way that they willingly and gladly flock around him."

LITERARY AND SCIENTIFIC.

The literary annuals for the year show a sad depreciation; and there is every prospect that in a year or two more, this species of currency will become too base for general circulation.

Among the publications recently advertised are the following:—

Tales of Travels west of the Mississippi. Boston: Gray & Bowen, 1830.

This is the first of a series of works for the use of children, designed to make them acquainted with the different parts of the world, and issued under the fictitious name of Solomon Bell.—*Bost. Rec.*

A Comprehensive Pronouncing and Explanatory Dictionary of the English Language, &c. By J. E. Worcester. Boston: Hilliard, Gray & Co. 1830.

Intellectual Philosophy for Children and Youth in Schools and Families. By E. Davis, A. M. Boston: Munroe & Francis.

The plan of this work is original, and the execution good. It is worthy of a place in schools and families.—*ib.*

Memoir of Nathan W. Dickerman. Boston: Pierce & Parker, 1830.

This is one of the most interesting pieces of juvenile biography that we have ever read. The subject of it died at the early age of seven; yet he manifested a depth, a purity, and calmness of piety, that would have done honour to manhood. His piety was put to the test of severe suffering, and shone brighter by the trial. The book affords an interesting proof of the utility of Sunday schools; a needful admonition to teachers to pray and labour for the conversion even of their youngest scholars; and an example for imitation, which may be pressed on the conscience of every Sunday school scholar.—*ib.*

Mamma's Lessons, in two parts, with six copperplate engravings. Salem: Whipple & Lawrence.

We have seldom seen a book for children so handsomely executed as this. The plates are all in good taste, neat, and finely engraved; and the publishers deserve credit and encouragement for what they have done. The lessons are well calculated to interest and instruct children, and to exert a wholesome moral influence upon them.—*ib.*

The Naturalist, edited by D. J. Browne. Boston: Pierce & Parker, 1830.

This is a new periodical, of very respectable appearance, devoted to the science of Natural History. The first number, (the only one which has been issued), is furnished with a lithographic plate, illustrative of the subjects discussed: Man, the Hive Bee, and the Vine. The work is calculated to be eminently useful in Lyceums, and as there are now so many institutions of this kind, we hope and trust that the editor and publishers will meet with the success which their undertaking really merits. The editor appears to understand his business, and the work is recommended by some of the most distinguished naturalists in Boston.—*ib.*

The Child's Guide; comprising Familiar Lessons, designed to aid in correct reading, spelling, defining, thinking and acting. E. & G. Merriam, Brookfield, Mass.: 1830. pp. 178. 18mo.

This is a book, which those for whom it is designed can understand. It is also eminently calculated, while it awakens interest, and improves the mind, to warm the pupil into benevolent and pious sentiments. Were it our province, we would recommend it to school committees, instructors, and parents. Those who have made trial of the *Fourth Class Book*, compiled by the same pen, will not hesitate to examine it.—*ib.*

A Conversation on Human Depravity.—Boston: Pierce & Williams.

We have read this pamphlet with great pleasure. They who entertain prejudices against the doctrine of depravity, would do well to give it a careful perusal. We copy from it the following paragraph:—

"The experience of all men in all ages has shown, that they have naturally a feeling of self sufficiency. They will not go to the Lord for what they believe they already possess. If they are not conscious of being sinners, they will not go to him for salvation from sin; and just in proportion to their self-complacency, will be their indifference to the Saviour. He that is rich, and hath need of nothing, will not worship at the feet of Jesus."—*ib.*

Events in Paris, July, 1830; *translated from the French. Boston: Carter & Hendee.*

This is an interesting and apparently a faithful account of the recent revolution in France, by eye-witnesses. It passed rapidly through four editions in Paris, and as it is very well translated, it will undoubtedly meet with a ready sale here.—*ib.*

Eastern Geography.—The well known author of the History of the Crusades, M. Michaud, has arrived at Smyrna, accompanied by six scientific gentlemen, two of whom are topographical engineers; being about to explore the scenes of the events he has related, for the purpose of ascertaining correctly the geographical situation of those countries.

No. 14 of the Family Library is just published, being a *Narrative of Discovery and Adventure in the Polar Seas and Regions.*

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.	
Pot, 100lbs.	$5 13a
Pearl do.	5 69a
Candles.	
Mould	9a10
Dipped	9a
Clover-Seed.	
Per lb.	a11
Coffee.	
Havana	9a10
Java	12a13
Cotton.	
Upland	9a11
Louisiana	12a13
Alabama	11a12
Feathers.	
Live American	34a36
Fish.	
Dry cod, cwt.	2 37a2 50
Scale	1 50a1 62
Pickled, bbl.	3 00a3 25
Mackarel, No. 1	5 87a6 00
Shad, Con. mess	8 85a8 50
Herring	2 27a3 00
Flax.	
American, lb.	7a8
Flour & Meal.	
N.Y. super. bbl.	6 00a6 12
Western (canal)	6 12a6 37
Rye flour	3 87a4 00
Indian meal	3 62a3 75
Grain.	
Wheat, northern	1 25a1 30
—— western	1 30a1 35
Rye	70a72
Corn, north yellow	63a65
Oats	30a37
Barley	80a
Beans, 7 bushels	7 00a8 00
Hides.	
La Plata, lb.	15a16
S. A. horse, piece	1 50a1 60
Hops.	
First sort, lb.	9a
Lumber.	
Boards, p. M.	15 00a16 00
Plank, pine,	25 00a30 00
Scantling, pine	15 00a16 00
Do oak	20 00a25 00
Shingles, bundle	2 50a3 50
Oak timber, sq. ft.	20a25
Hoops, per M.	35 00a36 00
Staves, pipe	48 00a50 00
—— hhd.	35 00a36 00
—— bbl.	28 00a30 00
Leather.	
Sole, oak tanned, lb.	20a25
—— hemlock	18a22
Dressed up. side	1 75a2 67
Undressed do.	1 50a2 25
Molasses.	
New-Orleans, gal.	28a30
Oil.	
Whale, gal.	34a35
Sperm, summer	65a67
—— winter	80a85
Linseed,	83a85
Provisions.	
Beef, mess, bbl.	8 75a9 12
—— prime	5 62a6 12
Pork, mess	14 50a
—— prime	10 50a
Hams, north. lb.	10a11
Butter, N.Y. dairy	12a15
Hog's Lard	8a9
Cheese	6a8
Rice.	
Prime, 100lbs.	3 12a3 25
Salt.	
Turks-Island, bush.	45a46
Liverpool ground	38a40
Sugar.	
Havana, white, lb.	11a14
—— brown	8a9
New-Orleans	7a8
Loaf	17a19
Lump	15a16
Tallow.	
American, lb.	6a7
Teas.	
Bohea, lb.	32a34
Souchong	44a75
Hyson-skin	38a75
Young-Hyson	70a1 06
Hyson	85a1 12
Gunpowder	1 00a1 30
Imperial	1 00a1 30
Tobacco.	
Richmond, lb.	3a6
Cuba	14a25
Wines.	
Madeira, gal.	1 25a3 50
Port	80a1 75
Teneriffe, L. P.	90a1 25
Wool.	
Merino, Am. fl. lb.	50a60
—— pulled	50a60
Common	35a40
Spinning	33a40
American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.	
City Banks	par
Except Franklin	broken
Long-Island Bank	par
Dutchess County	par
Lansingburgh	par
Bank of Albany*	1-4
Albany State Bank*	do
Other Albany Banks*	do
Newburgh*	do
Orange County	do
Catskill	do
Farmer's, Troy*	do
Other Troy Banks	do
Saratoga County	do
Mohawk	do
Utica	1-2
Geneva	do
Auburn	do
Ontario	do
Central	do
Chenango	do
Ithaca	do
Ogdensburgh	do
Jefferson County	do
Wayne County	do
Rochester	do
Monroe County	do
Livingston County	do
Middle District	broken
Columbia, Hudson	do
Greene County	do
Washington & Warren	do
Plattsburgh	do
Niagara	do
J. Barker's Exchange	do
Maine.	
Bath	1-2
Waterville	do
Castine	broken
Wiscasset	do
Kennebeck	do
Passamaquoddy	do
Hallowell & Augusta	do
All others	3-4
New-Hampshire.	
Banks of this state	3-8
Vermont.	
Banks of this state	3-8
Massachusetts.	
Berkshire Bank	broken
Essex, Salem	do
Farmer's, Belchertown	do
All others	3-8
Connecticut.	
Norwich Bank	par
Eagle, New-Haven	broken
Derby	do
All others	1-4
Rhode-Island.	
Pawtucket	broken
All others	3-8
New-Jersey.	
State, Newark	par
Do. Elizabethtown	do
Do. New-Brunswick	do
Newark Ins. Comp'y	par
Trenton Banking Co.	do
Rathway Far. & Mec.	do
Salem Banking Co.	1 1-2
Monmouth	broken
Franklin	do
Hoboken	do
Paterson	do
Protection & Lombard	do
Jersey City,	do
State, Trenton	do
All others	1-2 a 3-8
Pennsylvania.	
Philadelphia Banks	1-4
York	1-2
Chester County	3-8
Delaware County	do
Reading	do
Pittsburgh	1
Gettysburgh	do
Chambersburgh	do
Carlisle	do
Lancaster	do
Greensburgh	do
Brownville	do
Silver Lake	50
Others uncertain or broken	
Delaware.	
Banks of this state	1-2
Maryland.	
Baltimore Banks	3-8
Somerset & Worc.	broken
Cumberland	do
Princess Ann	do
Elkton	do
All others	3-4 a 1
Dist. Columbia.	
Bank of Columbia	uncer.
Alexandria Merch.	broken
Franklin	do
All others	3-4
Virginia.	
Banks of this state	3-4 a 1
N. & S. Carolina.	
Banks of these states	1 a 2
Georgia.	
Banks of this state	2 a 3
Ohio.	
Chilicothe	4a5
Marietta	do
Steubenville	do
Farmers & Mechanics	do
New-Lancaster	do
St. Clairsville	do
Mount-Pleasant	do
Western Reserve	do
Columbus	do
Others uncertain or broken	
Miscellaneous.	
New-Orleans Banks	3
Michigan	1
Detroit	broken
Upper-Canada, York	3
Kingston	broken
Quebec	3
Montreal	2

* Bills of these Banks, $20 and upwards, par.

SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

Periodicals.—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by

EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, *Genesee street.*

N. B.—The "Teachers' Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.

Dec. 7, 1830. 49

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

DR. ATTRIDGE'S TINCTURE, FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. F. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. 39

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by

Nov. 30, 1830. HASTINGS & TRACY.

PETER PARLEY's GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

DR. STERRY's HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

Utica, July 28, 1829. 30

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.